THE EXTENT OF ANGLO-SANSKRIT PARALLELISM IN VOCABULARY AND ITS BEARINGS ON THE SCIENCE OF LANGUAGE

P111:4R
15K7

N. C. NATH.

CC-O. Jangamwadi Math Collection. Varanasi. An eGangotri Initiative

P111:4k
15K7
8241
Nath, Narendra
-Sanskrit
n d

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

P111:4R
15K7
8241

SHRI JAGADGURU VISHWARADHYA JNANAMANDIR
(LIBRARY)
JANGAMAWADIMATH, VARANASI

❁ ❁ ❁ ❁ ❁

Please return this volume on or before the date last stamped
Overdue volume will be charged 1/- per day.

Rs 7 50

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

THE
EXTENT OF ANGLO-SANSKRIT PARALLELISM IN VOCABULARY AND ITS BEARINGS ON THE SCIENCE OF LANGUAGE

[Containing—1. Cognate words between English and Sanskrit ;
2. Criticism of Grimm's, Verner's and Paul's laws]

(A Thesis approved for the Ph. D. Degree of Banaras Hindu University in 1964)

By

NARENDRA CHANDRA NATH, M.A., Ph.D.,
Kāvyatīrtha, Kāvyavinoda Sāhityaśāstrī,
Senior Research Fellow of the University Grants Commission,
Govt. of India, Department of Sanskrit & Pali,
Banaras Hindu University.
Formerly Lecturer in Sanskrit,
Ramkrishna Mahavidyalaya,
Kailashahar, Tripura.

VARANASI
1967

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Publisher
Banaras Hindu University
Varanasi—5

P111:4R
15K7

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY
Jangamawadi Math, Varanasi
Acc. No. 8241

Printed by
R. K. Berry
Banaras Hindu University Press,
Varanasi—5

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ग्रन्थपरिचयः

संस्कृताङ्गलयोः सन्ति यति शब्दः समानजाः ।
तेषां निर्णयने स्तोकः प्रयत्नोऽस्यां कृतः कृतौ ॥ १ ॥
भाषाविदां मतान्यत्र समालोच्य पदे पदे ।
यावद्ग्राह्यं गृहीतानि निरस्तानीतराणि च ॥ २ ॥
बहवो नूतनाः शब्दा स्तथा समानजा इह ।
सयुक्ति सन्निवेशिताः स्वैरिणी-Siren-आदयः ॥ ३ ॥

अपरञ्च तथाविधान् शब्दान् निर्णयता मया ।
लक्षितो ध्वनिसूत्रेषु व्यभिचारो विपश्चिताम् ॥ ४ ॥
इण्डोयुरोपभाषासु प्रत्येकं ध्वनिवेदिनाम् ।
वार्णारस्य ग्रिमस्यापि पलस्य च महात्मनाम् ॥ ५ ॥

संस्कृत-क-प-त-स्थाने जार्माणे* ह-फ-थ-ध्वनिः ।
ग्रिमविधिः पथाद्येषु लङ्घितः क-प-धारिषु ॥ ६ ॥
[*=Germanic]
संस्कृत-क-प-त-स्थाने जार्माणे ह-प-थ-श्रुतिः ।
इति ग्रिम-वाक् तु वार्णारैः रुदात्तवशगा कृता ॥ ७ ॥
उदात्तपूर्वाः क-प-ता जार्माणे ह-फ-था ध्रुवम् ।
brother-भ्रात्रादि-शब्देषु दृष्टान्तस्त्वं व्यवस्थितम् ॥ ८ ॥

प्राक्तनं स्वरमाश्रित्य नैवोदात्तो यदा भवेत् ।
सांस्कृताः क-प-ता स्तर्हि जार्माणे ग-ब-दाः स्मृताः ॥ ९ ॥
वार्णारस्य समीक्षेयम् अक्षस्यादिशब्दराजिषु ।
व्याहतास्ति परं यत्र ह्युदात्तात् कस्य ग-श्रुतिः ॥१०॥

नकारः संस्कृते यस्मिन्नुदात्तानुसृतो भवेत् ।
प्रागभवै र-क-ताद्यैः स जार्माणे ग्रस्यते सदा ॥११॥
पलस्यैष विधिर्मग्न ऊर्णा-दीर्णेतिशब्दयोः ।
उदात्तपूर्वो ग्रस्तोऽत्र नकारो नास्य पूर्वगः ॥१२॥
रकारः संस्कृते यत्र जार्माणे जायते तु लः ।
उदात्तः प्राक् परो वास्तु परो नो लत्वमाप्नुयात् ॥१३॥

संशोध्यैवं विधीं श्चैतान् ग्रन्थोऽयं सुधियां पुरः ।
स्थाप्यते दृग्लवै र्वृद्धाः परितः पान्तु मत्कृतिम् ॥१४॥

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

FOREWORD

(by Dr. S. Bhattacharya, M.A. (Hons.) Ph.D. (London), D.Litt. (Lille), Bar-at-law (Gray's Inn), Mayurbhanj Professor and Head of the Deptt. of Sanskrit & Pali, Banaras Hindu University.)

The present work may appear to be the adventure of a free lancer. To trace parallelism between a most modern language (English) and a classical language (Sanskrit) may be taken as toying with a linguistic myth that has long been exploded. Can accidental similarity between the two languages mean vital link between the two ?

The attempt of Dr. Nath is more serious than it looks like. He has probed into English to get at the Teutonic, the Latin and Greek elements that have constituted its nucleus. His comparison is based upon these elements and Sanskrit. He has examined for this purpose more than twelve hundred cases too many to be brushed aside as mere coincidence.

He has applied the deductions, so arrived at, to the examination of the established phonetic laws—the Grimnn's, the Verner's, the Paul's and Kluge's. The deductions suggest amendment to the existing position. Dr. Nath has called attention exactly to this point.

Originally a Ph.D. thesis under my supervision, the work is now thrown upon to the scholarly world for its consideration.

28.9.1967 Sd/- Dr. S. Bhattacharya

Banaras Hindu University.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

PREFACE

The following pages are the outcome of two years' (1961-63) research by the author in the Department of Sanskrit, Banaras Hindu University. Now-a-days two years' time is generally considered insufficient for a big research undertaking, and even many brilliant students fail to complete their thesis within the narrow span of that period. Being a College Lecturer on just two years' leave, the present writer, however, could not choose but sit at his table day in day out reading and writing like one possessed right from the start to bring about a finish within the time allotted, and the present volume at last took shape just in the nick of time.

It was accepted for the Ph.D. Degree of Banaras Hindu University in April 1964.

The work was undertaken under Prof. Dr. Surya Kanta whose advanced age and other engagements afforded his pupils only rare opportunities of consulting his enviable learning. He, however, had made a few valuable suggestions in his occasional fiery speeches, but for which the work would have been greatly handicapped.

But it was under the final and sage guidance of Dr. S. Bhattacharya M.A., Ph.D., D.Litt., Bar-at-law etc. who took over on the retirement of Dr. Suryakanta, that the work was brought to a close. The long and frequent discussions that the writer had the opportunity to hold with him have always been enlightening. The pains that he has taken in going through every line of the manuscript and suggesting additions and alterations are awfully great. Above all, his keen interest in, and affectionate treatment of, his pupils are unforgettable, and will remain a bliss for their hour of solitude.

The thesis is entirely the author's own work based on the materials indicated in the Bibliography at the end. The work gives the extent of cognate words between English and Sanskrit

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and on the basis of that proposes amendment to some phonetic laws, which, it is hoped, will be of some use in philology. Further discussions in this connection are made in the Preamble section of the Introduction that follows.

The author is grateful to the Banaras Hindu University Library which has the very unique system of placing the entire library at the disposal of the reader, allowing him to handle at will any number of books he requires at a time. This is undoubtedly a great facility for comparative study and research. The author also expresses his sincerest gratitude for the occasional enlightenment and inspiration that he has received in course of his work from a number of friends and Teachers of this University, and elsewhere.

In fine, unbounded is the gratefulness of the author to the Banaras Hindu University authorities for their very kindly undertaking the publication of the thesis just after awarding the Ph.D. Degree thereon.

THE AUTHOR.

Varanasi,
February 1965.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CONTENTS

Gantha-paricaya ... ... Pages

Foreword ... ...

Preface ... ...

Abbreviations ... ...

Introduction : xxi-xxx

1. Preamble ... ...
2. The Method ... ...
3. The Required Phonetic Law ... ...
4. The Arrangement ... ...
5. The Extent of Parallelism ... ...

PART I : THE EXTENT OF PARALLELISM

CHAPTER I

Parallelism between the Teutonic portion of English vocabulary and Sanskrit 3–94

CHAPTER II

Parallelism between the Latin portion of English vocabulary and Sanskrit 95–167

CHAPTER III

Parallelism between the Greek portion of English vocabulary and Sanskrit 168–205

CHAPTER IV

Parallelism between other Miscellaneous English words and Sanskrit 206–223

CHAPTER V

The Grouping of English words : 224–244

Necessity of the grouping 224

Its semantic value 224

Individual meaning vs. general meaning 225

Limitations of the present grouping 225

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

PART II: THE BEARINGS OF THE PARALLELISM

Pages

CHAPTER VI

Exceptions to Grimm's Law : 247–296

1. The Unshiftings :

A. The Cases :

Skeat's view about the unshifting 247

A view that initial p in English is a sign of borrowed words 247

Skeat's reply 248

Aryan p may be Teut. p. f. 248

Eng. look vs. Skt. lok- 249

The connection admissible 250

concluding remarks 250

B. Some unshiftings considered :

(*a*) Ape : 251

The extent of unshifting 251

Its forms in various languages 251

General view about the unshifting ... 252

Individual views 252

The views compared 253

The word cannot be borrowed from Celtic whether insular or continental ... 254

Borrowing from Egyptian untenable ... 256

Other authorities against borrowing ... 257

Onomatopoetic theory rejected 257

The word cannot be called cognate either ... 257

But sound-shifting not a necessary mark of of cognate words 258

Circumstances for unshiftings in cognate words 258

Unshifting in cognate and borrowed words causes difficulty in their differentiation ... 259

Occasional shifting in borrowed words give them a cognate look 260

Instance of shifting in borrowed words ... 260

Why should not the borrowed sounds shift ? ... 262

As such either by shifting or by unshifting we cannot tell borrowed from cognate words 263

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Pages
Unshifting of p in 'ape' leads us nowhere ...	264
What does the loss of the initial guttural indicate ?	264
One form may or may not be borrowed; the rest are definitely borrowed ...	265
Whitneys view criticised	265
The case for cognate relation of 'ape' ...	266
Unshifted words may be dialect-borrowing ...	267
All Teutonic dialects do not exist ...	267
Gothic is only one of the many dialects of the Goths	268
Lost Gothic dialects imperfectly affected by sound-shifting	269
Unshifted Germanic sounds may be borrowed from lost Gothic	270
Loss of initial guttural accidental or due to lack of stress	270
Celtic has lost unstressed syllables ...	271
What do the Salvonic forms indicate ...	271
apa, api etc. have a Gothic appearance ...	271
Slavonic forms may be cognate or borrowed; from Slavonic the word passed westward ...	271
Conclusion :	272
Borrowing from relative East	272
(*b*) Path	272
Its forms	272
Its etymologies proposed	272
Summary of the views	273
Borrowing from Indo-Iranian the best of all borrowing theories	274
NED's view refuted	275
Of the cognate theories Skeat's is preferable ...	275
Only phonetic laws cannot prove cognate relation	275
There is no satisfactory proof that the word is borrowed	277
The word is most probably cognate ...	278

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

		Pages
	One cause of unshifting is borrowing from lost Gothic	278
	Another cause is analogy to some Greek word	279
	A third cause is avoidance of two close spirants	280
2.	Irregular Shiftings :	280–296
	Orig. gh=Teut. g, h	281
	Runic texts support it	281
	This view is contradicted by instances ...	282
	History of Germanic sounds also against it ...	282
	Evolution of Aryan gh to the farthest limit in Germanic	283
	What was the original sound for h in Skt. aham ? ...	283
	Patridge's view : two originais	284
	The view of Whitney and NED	284
	Scheleicher's view—its merits & defects ...	285
	Patridge's dou le-root theory contains part of truth	285
	Qualified double-root best solution	286
	Schleicher's argument against Sanskrit medial aspirates	286
	The unoriginality of the medial aspirates is not proved thereby	286
	Schleicher's argument based on mal-observation ...	287
	Further instances of Skt. h=Teut. k ...	288
	Qualified double-root only solution	288
	Two periods involved in double-root theory ...	289
	Prof. Brandenstein's support to this bifurcation of the IE age	289
	Division among IE people the starting point of dropping of aspirates	290
	The climax after final separation	290
	Greek kh, th, ph post-separation development ...	290
	Greek g, d, b for orig. gh, dh, bh go to pre-separation and late IE days	291
	Development of Aryan bh to its farthest timit in Germanic	291

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Pages

Schleicher's objection to n : l relation ... 292
Our reply 292
They are kindred sounds and alternable ... 293
MW. admits the connection 293
Implicit recognition by others 293
Skt. s=L. c., Gk. k. 294
Satem character of Greek and Latin 295

CHAPTER VII

Exceptios to Verner's Law : 297–347

1. The cases
Statement of the law 297
Its exceptions : 298
Absence of required voicing 298
Presence of unwanted volcing 299
Disagreement between Gothic and English ... 299
An excuse for the disagreement 300
Contradictory behaviour of Gothic 301
Max Muller's defence of Goth. fadi 301
Evidence of Greek against Max Muller ... 301
Goth. fadi,-faths both connectd with Skt. pati ... 301

2. A Critical Estimate of Verner's law :
Amendments : 302
Verner's law variously interpreted by scholars ... 302
Points of difference with Verner : 303
(1) They make accent all-important 303
(2) They ignore other requirements 304
Verner's own version of the law 304
Gune's version too wide 305
Giles's version too narrow 306
What is voiced company ? 306
(3) No uniformity about the position of accent : ... 308
Taraporewala's view 308
Gray's view 309
View of Sweet, King & Cookson 310
Defects of the view—asbitrary syllabification : ... 310
Ancient authorities against it 311

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Pages

It is uneuphonic 312
Prof. Varma's view 312
Varma's view criticised 313
The view untenable 314
A further charge against King and Cookson's view 314
Tonnelat's view refuted 315
Giles's use of the term 'sonant' objectionable ... 315
How l in 'kalpate' does not bear udātta ... 316
An objection 317
Objection cannot hold water 318
Max Muller and Taraporewala's use of the term 'Gothic' objectionable 318
Skeat's use of the term 'Low German' inaccurate 319
Addition of new conditions for voicing insupportable 322
Current versions of Verner's law unacceptable 324
The real exceptions 326
Proposed amendments to the law ... 329
Verner's observation partial 330
Other scholars' observation equally partial ... 330
Another amendment 331
Loss of original vowels in Anglo-Saxon ... 332
Disagreement explained by Rule 3 ... 333
Gothic past participle –ths not irregular ... 334
Supposed operation of Verner's law in Low German Grammar : 334
Numerous exceptions 335
Verner's law need not explain Grammatical change 339
Concluding remarks : 340
Accent not the sole cause of voicing ... 340
Verner's contradiction 341
Voiced company a great force in voicing ... 341
Pitch-accent helps voicing 342
What is udātta pitch ? 342
It is a relatively high tone 332

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Pages

Udātta and Germanic stress practically the same thing 344
Vedic accents not necessarily musical ... 344
Germanic stress accent not properly stress ... 344
Did Germanic words carry two udāttas ? ... 346
The accent-shifting in Germanic 347

CHAPTER VIII

Exceptions to Paul and Kluge's law : 348–352
How the law operates 348
A special operation of the law 349
The exceptions :
(1) wool 349
(2) torn 350
Amendment of the law 351
Assimilation of gh-n to cc not in Gothic 351
Assimilation of kn to kk has no intermediate stage ... 352

CHAPTER IX

Some Reflections on Sanskrit-Semitic Parallelism ... 353–356
Hebrew-speakers' migratory character led to borrowing from foreign languages 354
Defects in the Hebrew language afforded scope for borrowing from outside 355
How do we know the borrower and the borrowed ... 355
Appendix—An alphabetical list of the parallelisms ... 357–396
Bibliography of works and authors referred to ... 397–403

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ABBREVIATIONS

acc.	...	accusative
Alb.	...	Albanian
Ar.	...	Arabic
Aram.	...	Aramaic
Arm.	...	Armenian
AS.	...	Anglo-Saxon
AV.	...	Atharva Veda
Av.	...	Avestan
Beng.	...	Bengali
Boh.	...	Bohemian
Bret.	...	Breton
C.D.	...	Century Dictionary by W. D. Whitney
CED.	...	Concise Etymological Dictionary by W. W. Skeat
Celt.	...	Celtic
Chap.	...	Chapter
C. O. D.	...	Concise Oxford Dictionary
comp., compar.	...	comparative
Da., Dan.	...	Danish
deriv.	...	derivative
dial.	...	dialect
dim.	...	diminutive
DSS.	...	Dictionary of Selected Synonyms from the Principal Indo-European Languages by C. D. Buck
Du., D.	...	Dutch
Eg.	...	Egyptian
Ency. Brit.	...	Encyclopaedia Britanica
Eng.	...	English
fem.	...	feminine
Fr.	...	French
fr.	...	from
freq.	...	frequentative
G.	...	German

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Gael. Ga.	...	Gaelic
Gaul.	...	Gaulish
GEID.	...	The Great English Indian Dictionary by Dr. Raghuvir
Gk.	...	Greek
Gmc.	...	Germanic
Goth.	...	Gothic
Heb.	...	Hebrew
Hind.	...	Hindustani
H. J.	...	Hobson Jobson
Hitt.	...	Hittite
Icel.	...	Icelandic
IDEL	...	The Imperial Dictionary of the English Language by John Ogilvie
IE	...	Indo-European
instr.	...	instrumental
Ir.	...	Irish
It.	...	Italian
L.	...	Latin
LG.	...	Low German
lit.	...	literally
Lith.	...	Lithusnian
LSL.	...	Lectures on the Science of Language by by Max Muller.
Maitr. S.	...	Maitrāyaṇī Saṁhitā
MBh.	...	Mahābhārata
MD.	...	Middle Dutch
ME.	...	Middle English
med.	...	medial
MHG	...	Middle High German
MIr.	...	Middle Irish
Mod.	...	Modern
MW.	...	Monier Williams
Mx.	...	Manx
NE.	...	New English (i.e. Modern English or English)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

NED.	...	New English Dictionary (i.e. The Oxford Dictionary)
neut.	...	neuter
Norw.	...	Norwegian
OBoh.	...	Old Bohemian
OBulg.	...	Old Bulgarian
OD.	...	Old Dutch
OFris.	...	Old Frisian
OHG.	...	Old High German
OIr.	...	Old Irish
OL.	...	Old Latin
ON.	...	Old Norse
OPer., Opers.	...	Old Persian
OPruss.	...	Old Prussian
Orig.	...	original, originally
ORuss.	...	Old Russian
OS.	...	Old Saxon
Osc.	...	Oscan
OSlav.	...	Old Slavonic
OSw.	...	Old Swedish
Pāṇ.	...	Pāṇini
Pāṇ-Śik.	...	Pāṇinīya Śikṣā
PEE.	...	Principles of English etymology, by W. W. Skeat
Pers.	...	Persian
Pg., Port.	...	Portuguese
Plur.	...	Plural
pp.	...	past participle
pr. part.	...	present participle
pre-Teut.	...	pre-Teutonic
prob.	...	probably
prop.	...	properly
Russ.	...	Russian
RV.	...	Ṛg-Veda
Sc. Lang.	...	Lectures on the Science of Language by Max Muller

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

SED	...	Sanskrit English Dictionary by Monier Williams
Serbo-Cr.	...	Serbo-Croat
sing.	...	singular
Skt.	...	Sanskrit
Slav.	...	Slavonic
Sp.	...	Spanish
suff.	...	suffix
Sw.	...	Swedish
Syl.	...	Sythetti
Tel.	...	Telugu
ten.	...	tenuis, tenues
Teut.	...	Teutonic
Tokh A	...	Tokharian A
Tokh B	...	Tokharian B
Turk.	...	Turkish
Umb.	...	Umbrian
W.	...	Welsh
WG.	...	West Germanic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

INTRODUCTION

1. PREAMBLE

As is known to the student of language, Sanskrit, Greek, Latin, Teutonic (or Germanic), Slavonic etc. constitute the great Indo-European family of languages supposed to have been derived from a common parent tongue which is long extinct. Of these Teutonic is split up into a numer of languages of which English is one. Sanskrit and English are therefore sister or related langages, or languages of common origin. Hence common vocabulary between them is expected.

But this common vocabulary between English and Sanskrit has never been the theme of a treatise. Lexicographers have done something in this respect. But they have left out, willy-nilly, numerous cases, where an English word could be compared with a Sanskrit word. Besides, what is done by them in this regard is not palpable, being sidetracked by their otherwise vast etymological discussions. A treatise on Anglo-Sanskrit parallelism in vocabulary was thus a desideratum. The present undertaking is intended to fulfil this need, bringing to the fore all the English and Sanskrit words which are cognate (connected, related, allied, kindred, akin, parallel, comparable). Besides cognate words, cases of borrowing by each other or from a third source have also been noted as constituting another class of common vocabulary.

Another object behind this compilation of English and Sanskrit cognates is to see whether such a collection has any bearing on the Science of language. As will be evident from the following pages, a number of such bearings have come to our notice. These mainly relate to some Phonetic Laws.

Accordingly, the thesis has been entitled "(i) The Extent of Anglo-Sanskrit Parallelism in Vocabulary and (ii) Its Bearings on the Science of Languages".

In so far as this work deals with the extent of Anglo-Sanskrit word connections and their bearings, it relates to philology and the philologist. But it is intended to serve a

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

wider purpose besides, the defence of Sanskrit, a Cinderella in the literary household, against the English-knowing critics who do not give sufficient importance to the study of Sanskrit. From the innumerable word connections between English and Sanskrit as borne out in the following chapters, it will be evident that English and Sanskrit words are the same in sense and sound although few people are suspicious of this fact. For example :—

	Eng.		Skt.
1.	She was thither	&	sā uvāsa tatra
2.	Valiant gents never vibrate	&	balavantas janās naiva vepante
3.	They eat meat, minnow, love mead, vodka, and look vigorous	&	te ad-anti, medas mīnam, lubhnanti madhu, udakam, atha lokyante ugrās.
4.	The wagon was full of sugar, sulphur, wool and uncounth potables.	&	tad vāhanam āsīt pūrṇam śarkarā-śulvāri-ūrṇā-, atha ajñāta-pātavyais.
5.	Fathers, mothers, brothers, sisters, sons, daughters, nephews, snurus, swegers, sweors tacors create a dome.	&	pitara-s mātara-s, bhrātara-s, svasāra-s, sūnava-s, duhitara-s napāta-s, snuṣā-s, śvaśrva-s śvaśura-s, devarā-s kurvate damam.
6.	Suicide generates no good dome.	&	sva-cchedo janayati no hitam.

The difference between these English and Sanskrit words as regards sense and sound is certainly not more than between Old English and New English, probably less. So what the critic loves as the living English Language and what he hates as the dead Sanskrit are practically the same language. Therefore if English be worthy of pursuit, Sanskrit is equally so.

2. THE METHOD

The method adopted here for the determination of cognates is, as usual, the observance of Phonetic Laws. But this has been supplemented by another test—the consideration of

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

meaning. Prof. Max Muller has over-emphasised the need for phonetic laws, and ignored the necessity of meaning, in the matter of determining cognates[1].

But this attitude may often lead to unhappy results. For example[2].

Skt. svādu ... Eng. sweet
Skt. sveda ... Eng. sweat

are valid equations and admitted on all hands. But Skt. svādu, Eng. sweat; Skt. sveda, Eng. sweet, also need not raise any objection if cognates are to be determined only by Phonetic Laws. Hence a reference to the sense is as necessary as the Phonetic Laws for the determination of cognates. Neither can perform the task alone. The following principles may therefore be laid down for right selection of congates :—

(i) Supposed cognates are to be tested both by Phonetic Laws and by meaning.

(ii) If the supposed cognates are phonetically valid and have the same sense, they are the real cognates; e.g. Eng. father, Skt. pitar; Eng. eat, Skt. ad- (to eat).

(iii) Where there is phonetic validity, and no agreement excepting some similarity in regard to sense, the words may be iregarded as cognates; but the connection is less firmly established; e.g. Eng. child, Skt. jaṭhara (womb); Eng. calf, Skt. garbha.

(iv) Where there is only phonetic validity, but wide difference in sense[2a], either the connection is very unsatisfactorily established, or not established at all; e.g. Eng. hope, Skt. kup- (be agitated); Eng. sweet, Skt. sveda. In the first case, the

---

[1] Max Muller—Lecturers on the Science of Languages Vol. II, P. 303: "Etymology is a Science in which identity or even similarity, whether of sound or meaning, is of no importance whatever".

[2] More examples in Chapter VI. 1. B(b)

(*a*) More on this point in chapter VI. 1. B(b), foot note 46 and the passage connected.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

connection is weak; in the second the connection is not at all established.

(v) Where there is some minor violation of phonetic laws, but complete agreement in sense, the connection may be admitted, though not with as much certainly as in the case of (ii) above; e.g. Eng. look, Skt. lok-[1], (to see) etc.

3. THE REQUIRED PHONETIC LAW

Now what Phonetic Law is to be resorted to for the determination of cognates from English and Sanskrit? Had English been entirely a Germanic language, the Phonetic Law that tells us the relation of Germanic and Sanskrit sounds (i.e. Gmc. h, th, f=Skt. k, t, p; etc.) would have served the purpose. But modern English vocabulary comprises:—

(i) Original Germanic words, and

(ii) a large number of words borrowed from various languages, living or dead, such as Greek, Latin, Hebrew, Sanskrit, Persian, Hindi, Bengali, and many other languages. Roughly speaking, about 70% of the present English vocabulary are borrowed, and some 30% are original Germanic[2]. Some consider the percentage of borrowing still greater, (about 95%)[3].

So the Phonetic Law that states the interrelation between Germanic, Greek, Latin and such other Indo-European languages as are represented in the English dictionary, and Sanskrit, is the one required. With the non-Indo-European portion of English vocabulary (such as 'admiral' from Ar. amiral, etc.), no cognate relation of Sanskrit or any other Indo-European Language is possible and therefore the phonetic law is not required to state the relation of non-IE and Sanskrit. Yet there are a number of cases, where a non-IE word strikingly agrees in sense and sound with Sanskrit. These cases, some of

[1] The connection is accepted by MW., but opposed by some others.

[2] Vide—Lancelot Hogben—The Loom of Language, p. 16.

[3] Bernard Groom—A short History of English words, p. 13.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

TABLE No. 1

COMPARATIVE SOUNDS
OF
SOME INDO-EUROPEAN LANGUAGES

I Orig.	II Skt.	III Gk.	IV L.	V Celt.	VI Slav.	Gmc. or Teut. VII General Gmc. including English	Gmc. or Teut. VIII High German or German
gh	H, GH, G, KH	KH, G PH, TH	G, F, H, V	g	g, j	G, (K,[1] H[2])	g, k
dh	DH, H, D	TH	F, D, B	d	d	D, (T)[3]	t, d
bh	BH, H, B	PH, B	F, B, H	b	b	B, (P)[4] (F)[4]	b, p
g	G, J	G, B (Z)[5]	G, V, B,	g, b	g, j	C, K, Q	k, ch
d	D	D	D, L	d	d	T	z
b	B	B	B	b	b	P	pf, f
k	K, C, Ś, P, (S)[6]	K, P, T, G, (S)[7]	C, Q, G (S)[8]	c, p	k, s, c	H (F)[9] G	h, (f)
sk	SK, KS, KH, CH,	SK	SC	—	—	SK	—
t	T, TH	T	T	t	t	TH D	d
p	P, PH	P, B, PH	P, B	p, nil	p	F, B	f, v
y	Y	I, E, Z, H, nil	J, I, nil	—	j	J, G, E	j
v	V	U, nil, H	V, U, B, nil	f	v	W	w
r	R, L	R, L	R, L	r	r	R, L	r, l
l	L	L	L	l	l	L	l
s	S, Ṣ	S, H, nil	S, R	s	s	S, Z, R	s
m	M	M, N	M	m	m	M	m
n	N, Ṇ	N, (L)[10]	N, (L)[10]	n	n	N, (L)[10]	n

1. Vide Chap. VI. 2. (2)
2. do. (1)
3. do. (3)
4. Vide Chap. VI. 2. (4)
5. do. (9)
6. do. (6)
7-8. Vide Chap. VI. 2. (7)
9. do. (8)
10. do. (5)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

which we shall actually meet, in course of our survey for Anglo-Sanskrit parallelism (such as Eng. algum fr. Heb. algum, Skt. valguka ; etc.) have been dealt with in a separate chapter.

The Phonetic Laws of Grimm, Verner and Grassman together constitute the great Phonetic Law of sound change among the IE languages, required for our purpose. The attached Table (No. 1) shows it clearly :

Explanations of the Table ;

(1) The Table presents Grimm's law of sound changes of the IE languages, which was originally discovered by Rasmus Rask and later elaborately discussed and published by Jacob Grimm.

(2) Sounds underlined in black (column II) are the amendment to the law by Herman Grassmann.

(3) Sounds underlined in green (column VII) show the further amendment of the same by Karl Verner.

(4) Sounds in brackets (red or black) indicate the amendment proposed by the present writer.

(5) The order of sounds in the Table indicates the frequency of use. For example, Skt. has gh, h, g, for original gh ; but gh, h are given first because original gh=generally Skt. gh or h ; skt. g for orig. gh occurs sporadically, as in Skt. gṛdh– (to covet) for orig. *ghṛdh-, inferred from Gmc. greed, where the initial g requires an original gh. Again, for original k Skt. has frequently k, ś, c but rarely p, and under special circumstances ch and kh. When sounds of these languages are to be compared, the sounds of common occurrence only are to be taken into consideration. For example, if we are to compare Gmc. g with a Skt. sound, that sound should be either gh or h, but not g which occurs only under special circumstances (i.e. medial aspirates at the beginning and at the end of the original Aryan root, and simple medials in those places of the Germanic word).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(6) Germanic is divided into two groups on the basis of its consonant system. One we have termed general Germanic, because this comprises most of the Germanic languages including English, and the other High German or German, after the usual fashion. High German comprises the modern German language with its local dialects, such as Alemannic, Bavarian, Franconian etc. and the older texts written in some of these dialects which are known as old High German and Middle High German. Sounds of "General Germanic" represent the sounds of English proper i.e. original English words of Germanic origin (as also the sounds of Gothic, Scandinavian, Frisian, and other Germanic languages except High German).

(7) The investigation is primarily concerned with column (ii) and (vii) of the Table. Columns (iii) and (iv) also are to be frequently utilized. Columns (v-vi, viii) are to be seldom used.

The Table shows at a glance the phonetic relation among some IE languages, that is to say, for what sound of a given IE language what sound of another IE language is to be expected. This phonetic relation among the IE languages is known as Grimm's law since Max Muller's days. With a knowledge of this we know the phonetic relation in which Greek, Latin, Germanic etc. stand with Sanskrit, and while passing through the English dictionary, whenever we meet a Germanic Greek, Latin, Slavonic or Celtic word, we can say with what Sanskrit word, it may bear a cognate relation.

For example, the word 'candle' occurs in the English dictionary. We see that this is borrowed from Latin candela (candle), which is from the root cand-ere (to shine). The Sanskirt word cognate to L. candela is clearly candra (shining, moon), from root cand–(to shine). For it is clear from the Table that L. c (=k)=Skt. k, ś, c etc. ; L. n, d=Skt. n, d ; and L. l.=Skt.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

l or r. The senses of the two words are also almost the same. Therefore the connection is valid.

Again, Eng. bite is a Germanic word. Its earliest form is A.S. bit–an (–an is sign of verb and does not belong to the root). The Sanskrit cognate, if any, must have bh for b, and d for t of the Germanic word. Obviously this is Skt. bhid–(to pierce). The senses are also almost identical. Hence the connection is established.

4. THE ARRANGEMENT

The thesis has been divided into two parts, each consisting of several chapters. In the first part the parallelisms have been set forth and in the second their bearings on the science of language. The parallelisms in their turn have been ditributed over a number of chapters according as they relate to this or that language. Since English vocabulary consists of words from Teutonic, Latin, Greek and other languages, we have chapters on parallelisms with the Teutonic portion of English vocabulary, with the Latin portion, Greek portion, and so on. All these have been separately treated in order to show the extent of parallelim with each portion. Besides, from such groupings of words, the reader will be able to know from which language the word comes, by consulting the mere title of the chapter. The validity of the parallelisms suggested can thus be judged quickly as far as the Phonetic Law permits. For example the parallelisms—

(i) Eng. angel = Skt. aṅgiras
(ii) Eng. angle = Skt. aṅka

occur in the Greek portion and the Teutonic portion respectively. Hence it is at once known that Gk. g=Skt. g. and Teut. g=Skt. k (by Verner's Law) are valid equations. Lastly from the present groupings, the working of the Phonetic Laws in the various languages can be observed more conveniently, because the instances from each language are in juxtaposition and can be easily collated. For example, we can easily see from the

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Teutonic portion that Verner's Law leaves many exceptions, from the Latin portion that original s often changes to r in Latin irrespective of the position of the accent, though Verner thought such a change in Teutonic was always dependent on accent.

In an Appendix, all the parallelisms are shown alphabetically in one lot without language wise division.

The bearings that form the theme of the second part are mainly on the Phonetic Laws. Thus Grimm's Law, Verner's Law and Paul's Law have been affected. Of the large number of parallelisms discussed in the first half many run counter to the said laws, and yet are either admitted by authorities or admissible as valid connections. This necessitates a review of these laws. Hence critical estimates of all these laws in the light of the exceptions discovered have been given in separate chapters.

Another bearing of this investigation, on the science of language, is the discovery of a number of cases where Semitic and Sanskrit words agree in sense and sound. We have devoted a chapter on this enumerating such cases and trying to account for the similarity.

5. THE EXTENT OF PARALLELISM

More than 1300 cases of parallelism between the vocabularies of English and Sanskrit have been shown in the following pages. The actual figures are :

(1) Parallelism between the Teutonic portion of English vocabulary and Sanskrit	558
(2) Between the Latin portion and Sanskrit	465
(3) Between the Greek portion and Sanskrit	218
(4) Miscellaneous i.e. Celtic, Slavonic, Indian, Iranian portion and Sanskrit	86
Total	1327

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

But this number is by no means exhaustive. It only shows the minimum of parallel cases. Omitting many, we have mentioned only those parallel cases which are obvious[1] or are proposed by this or that authority. Even many of the proposed parallelisms we have excluded from our list because of their doubtful nature. Let us illustrate this point. The connection between Eng. father and Skt. pitṛ; Eng. mother and Skt. mātṛ; Eng. three and Skt. tri (three), etc. is obvious and we have adopted them. The connection between such words as Eng. elf (a supernatural being), Skt. ṛbhu (a supernatural being, an artist); Eng. elk (a variety of deer), Skt. ṛṣya (antelope); Eng. ell (elbow), Skt. aratni (elbow), etc. is less obvious. But since such connections also are proposed by authorities, and may be supported by phonetic laws, we accept these too. Connection between Eng. erotic fr. Gk. erotikos fr. eros (sexual love) and Skt. ari (enemy) proposed by Patridge, we have not accepted, because of the wide divergence in sense. Monier Williams' suggestion also that Eng. hawk fr. AS. hafoc may correspond to Skt. kapāla (head) we have found unacceptable. But by far the greatest number of omissions that has been made is in the derivatives of Latin or Greek roots borrowed into English. Such omissions we have indicated by putting an etc. at the end of the selected word, in the Pāṇini-an manner[2]. These can easily be supplied. For example we have given "genus" and "generate" as cognate to Skt. jana or gaṇa, and jan- (to be born) respectively. But the root jan- (L. gen-) is responsible for all these, and many more words not mentioned in our lists, such as gender, genealogy, general, generalise, generous, genesis, genial, genital, congener, congenial, biogeneis, ingenuous etc. If all such derivatives had been separately

---

[1] Vide the principles for determining cognates discussed above (under Section 2, The Method).

[2] Pāṇini puts an ādi (at the end of a word to indicate that more are to be supplied. Thus "bhūvādayo dhātavah" means bhū- etc. (i.e. bhū-, gam-, kṛ-. and so on) are roots.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

dealt with, the number of parallelisms would have been very great indeed. For the sake of brevity we have refrained from it.

But a chapter has been added to show how many English words are comparable with a Sanskrit root or word and this will in a way supply the omissions.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

PART I

THE EXTENT

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CHAPTER I

PARALLELISM BETWEEN THE TEUTONIC PORTION OF ENGLISH VOCABULARY AND SANSKRIT

A

Eng. Skt.

1. Acre = ajra

'Acre' comes from ME. aker, akir, fr. A.S. aecer; other Teut. forms are: Goth. akrs, Icel. akr, Da. ager, Sw. aker, OS. akkar; O Fris. ekker, Du. akker, OHG. ahhar, achar, accar, MHG. & G. acker; cf. also Gk. agros, L. ager; connection with Skt. ajra (field) is clear. Skt. j=orig. g=Gk.L. g=Teut. k (sometimes written c). The sense 'field' is common to all these words.

2. ad = idh-, indh-

This is an Anglo-Saxon word lost in modern English. It means 'a funeral pile', 'fire', 'flame'; connection with Skt. idh- or indh-, to kindle, Gk. aitho (burn), L. aedes (fire place), OHG. eit. (fire) is obvious.

3. aethm = ātman

This is an Anglo-Saxon word obsolete in modern English. The meaning is 'breath'. Some compare it with Skt. ātman (soul)[1]; comparable forms from other languages are:

Gk. autmen (breath), atoms (vapour), OGH. atum, G. athem, adem.

4. after = apatara (further off)

From ME. after, aefter etc. fr. AS. aefter fr. off + − ter (compar. suff.); connection with Skt. apatara, further off, occurring in Maitr S. is evident. Consonantal combinations like sk, st, sp, ht, ft resist the operation of Grimm's law. So here there is no shifting of Skt. t to Teut. th. Other comparable forms are: Gk. apotero, OPer. apa-taram, Goth. aftaro, aftra, OHG. aftar, etc.

[1] Lanman—Sanskrit Reader, p. 125; SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

5. and = adha

From AS. and, end ; cf. OS. ande, endi, Icel. enda, OFris. and, anda, end, enda etc., Goth. and, und, OHG. anti, enti etc., G. und ; connection with Skt. atha (and) ,ati (beyond) is proposed by some, but is not phonetically allowable (Skt. t, th : Teut d, only when the accent is not on the immediately preceding vowel)[1]. We had better compare Skt. adha (and), occurring in Veda only.

6. anger = aṁhas

From ME. fr. ON. angr (grief), which is comparable with Skt. aṁhas (distress), Gk. ankh-ein, L. angor (anguish). Skt. h = orig. gh[2] = Gk. kh = L. g = Teut. g.

7. angle (hook) = aṅka (hook)

From AS. angel, angul, ongul ; other Gmc. forms are : are : OS. angul, LG. angel, OHG. angul, Icel. ongull, Da. & Sw. angel. The word is derived as anga or onga (sting) + — el, — ul ; cf. OHG. ango (sting), MHG. ange (fish-hook) ; connection with Skt. aṅka (hook), Gk. ankas, onkos (hook), L. uncus (hook) is clear. Teut. g for Skt. etc. k is by Verner's law.

The word 'angle' in the sense of corner or the space between two intersecting lines is from L. angulus (angle, corner) fr. *anculus[3], cf. L. ancus (crooked), Gk. ankulos (bent). Hence Skt. aṅka (hook) fr. aṅk-(be crooked) is connected with this also.

8. ankle = aṅga, aṅguli

From ME. ankle, ankyl, ankel ; not in Anglo-Saxon ; supposed to be borrowed from ON. okkla[4], which is akin to : Da. ankel. OHG. anchal, (ankle, leg), MHG and G. enkel (ankle). Hence the connection with Skt. aṅga (limb) aṅguli (finger) may be admitted.

---

[1] But a modification of Verner's Law as proposed in a subsequent chapter on the basis of a number of facts will, however, allow it. [vide Chapter VII]

[2] Also dh, bh.

[3] Century Dictionary

[4] NED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

9. anvil = paṇḍa (eunuch)

From ME. anvelt etc. fr. AS. anfilt etc. = OHG. anafalz, OD. aenvilte. Whitney derives AS. anfilt as an− + −filt; cf. Sw. filta, to strike. Webster thinks the portion −filt may be compared with Skt. paṇḍa, a eunuch, whose castration is by pounding.

10. arm = īrma (arm).

From ME. arm fr. AS. earm, = ON. arm, OHG. aram, Goth. arms; the word is clearly akin to Skt. īrma (arm), L. armus (shoulder), Gk. armos (shoulder).

11. arrow = śaru, śara (dart, arrow)

From ME. arow, aro etc. fr. AS. arwe, earh; cf. Icel. or, Goth. ar-; the word is perhaps connected with Skt. śaru, śara (= orig. kara, karu), with loss of original initial guttural; cf. Skt. kapi, Gk. kepos, but AS. apa (Eng. ape) ON. api, etc.

12. ashes = āsa (ashes)

From ME. asche fr. AS. asce etc; other Teut. forms are: ON. aska, G. asche, Du. asch, Goth. azgo. DSS. says[1] the root is probably as-[2]; hence the connection with Skt. āsa (ashes) fr. as- becomes possible.

13. ask = iṣ—(= icch-), to desire.

From ME. asken etc. fr. AS. ascian etc; cf. OS. ēscon, OHG. eiscon, Du. eischen (to demand); also OSlav. iskati (to seek), Lith. ieskati; hence the connection with Skt. iṣ- (= icch-, the stem in the first four conjugations), to desire, is possible. Skt. ch = orig. sk = Teut. sk.

14. at = adhi

From AS. aet; cf. Goth., OS., Icel. at, Da. ad, OHG. az. Some[3] compare Skt. adhi, L. ad with it. But this presents a difficulty: how to compare Skt. dh with Teut. t? For a possible solution of this problem please see Chap. VI. sec. 2. (Irregular shiftings).

---

[1] DSS. P. 74
[2] SED.
[3] NED, IDEL, CD.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

15. aurochs = usra (cow, bull) + ukṣan

'Aurochs', a bison, is a German word borrowed into modern English. The earlier forms are: MHG. urochse, OHG. urohso. The OHG. form is regarded as coming from ur (a wild ox) + ohso (ox). Webster compares OHG. ur with Skt. usra; the other portion of the word is clearly comparable with Skt. ukṣan (ox).

16. awe = agha

From ME. aw, agh etc. fr. ON. agi, which is akin to: Goth. agis (fear), OHG. agi-son (frighten); kinship with Skt. agha (pain, evil etc.), Gk. akhos (distress) may be possible.

17. awl = ārā

From ME. aule, alle etc. fr. AS. owel, al etc; other Teut. forms are: Du. aal, G. ahle, OHG. ala, ON. al-r; hence the connection with Skt. ārā (an awl). Skt. r = Teut. r, l; cf. Skt. pūrṇa, Eng. full.

18. ay, aye = āyus

From ME. ai, ei fr. ON. ei, = OHG. eo, ewa, Goth. aiw, G. je, AS. ā (always); cf. also Gk. aei (ever), aion (age), L. aevum (age). Skt. āyus (age) is comparabble; also cf. Skt. eva (custom, course) fr. i-, to go.

B

19. babble = balbalā, barbara

From ME. babelen; not in AS.; akin to ON. babbla (prattle), Da bable. The word seems to be imitative; hence connection with Skt. balbalā, as in balbalā-kara (a stammerer), L. babulus (a babbler), also Skt. barbara (stammering, barbarian) may be possible.

20. bald = bhāla

From ME. balled, balde; of uncertain origin (Whitney). Webster connects the word with such forms as Da. baeldet (bald), Goth. bala (white-headed horse), Lith. baltas (white), OSlav. belu, Gk. phalios (white), phalakros (bald), Skt. bhāla (forehead, splendour). MW suspects bhāla may be from bhā-, to shine.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

21. ban = bhan-

From ME. bann-en fr. AS. bann-an (to summon); cf. OHG. bannan, ON. banna; also Gk. phanai (to say); hence the connection with Skt. bhan-, to say. Lanman[1] and MW propose Skt. bhā-, to shine; but semantic consideration is against it. Patridge, however, thinks the root bhā-, might originally mean, to speak. But the assumption of a root bhā-, to speak, is unnecessary in the presence of the root bhan-, to speak, which coresponds well to Teut. ban-. The -n- occurs in all the forms, and may be regarded as radical.

22. band = bandh-

From ME. fr. ON. band; connection with Skt. bandh-, to bind, is clear. Skt. bandh- is for orig. *bhandh- (by Grassman's law), and hence no phonetic difficulty.

23. bark = bhurja

"From ON. bark- fr. OTeut. barkuz" (C.O.D.); cf. also LG. borke, ON. borkr; connection with Skt. bhurja (birch-tree) is proposed by some[2]. The semantic link between bhurja (birch-tree) and bark (tree-skin) may be thus: bhurja = birch, then birch-bark, then bark in general.

24. barrow = bṛhant (high, great); bhṛgu (high).

From ME. borew, bergh fr. AS. beorg, beorh (mountain); other Teut. forms are: OHG. G. & Du. berg, Goth, bairgahei, ON. berg (rock); also cf. Ir. brig (mountain), Arm. berj (height); connection with Skt. bṛhant (high, great), bhṛgu (high) is possible. The words are for *bhṛghant and *bhṛghu respectively, by Grassman's law.

25. be = bhū-

From ME & AS. be-on; connection with Skt. bhū-, to be, Gk. phu-nai (to be, be born[3]) clear. The other forms of this

[1] Lanman—Sanskrit Reader, P. 205.

[2] Origins.

[3] This sense (i.e. to be born), though not so prominent in the Sanskrit root, occurs remarkably in the dial. Beng. ho-fr. Skt. bhū-.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

verb, such as is, am, are, art, was etc. are connected with other roots; In all three roots account for all the forms. Thus be, been, being—come under Skt. bhū-; is, am, are, art—under Skt. as-, to be; and was, wast, were, wert—under Skt. vas-, to live, remain.

26. be- = abhi

This prefix occurs in such words as 'before', 'benight', 'behead' etc. The original sense was 'about'[1]: before= about the front; benight=bring night about; other Teut. forms are: OHG. bi, Goth. bi, G. be, bei; connection with Skt. abhi (towards, about) is admissible. MW. connects Skt. api with Eng. be-, and Skt. abhi with Goth & OHG. bi. But since Eng. be-, Goth. & OHG. bi are admittedly connected Skt. abhi also becomes connected with Eng. be-. Skt-api, however, is difficult to connect, for the accent immediately precedes p, and so the voicing is not expected in Gmc.

27. beam = bhūman (abundance, earth)

From AS. beam (tree, timber); akin to: OFris. bam (tree), OS. bom, Du. boom, OHG. boum etc.; some propose connection with Skt. bhūman (earth, abundance), Gk. phuma (growth); cf. also Beng. dial. bhīm (a beam for house-building). Goth. bagms (tree) and ON. bathmr, badhmr (tree) ,present difficulties and probably connected with other roots.

28. bean = bhūri (much); bhūman

'Bean', orig. a large seed of this name, is from ME. ben, bene fr. AS. bean; cf. Du. boon, OHG. bona, ON. baun. Some suggest connection with Skt. bhūri (much); but Skt. bhūman (abundance) is better suited phonetically.

29. bear = bhalla (a bear)

From ME. bere fr. AS. bera; cf. Du. beer, OHG. bero, G. bar, ON. bjorn; Skt. bhalla (a bear), whence also bhallūka, is clearly comparable; Skt. l=orig. r (sometimes) = Teut. r, l.

[1] C.O.D.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

30. bear (carry) = bhṛ-

From ME. ber-en fr. AS. ber-an ; akin to : Goth. bair-an, ON. bera, OHG. ber-an ; connection with Skt. bhṛ- (to bear), Gk. pher-ein, L. fer-, Slav. birati, Ir. berim, Arm. berem, is clear.

31. beaver = babhru (brown, ichneumon)

From ME. bever fr. AS. beofar, befer etc ; cf. OHG. bibar, LG. bever ; cf. OHG. bibar, LG. bever ; connection with Skt. babhru, for *bhabhru, is evident. Skt. bh=Teut. b, which sometimes weakens to v, f.

32. beech = bhaj- ; bhuj-

From ME. beche fr. AS. bece ; akin to : OFris. bok, LG. baike, Du. beuk, OHG & ON. bok, L. fagus (beech), Gk. phagos (oak) fr. phag-ein (to eat) ; connection with Skt. bhaj- (to share) is suggested by some[1], but Skt. bhuj-, to eat, also may be compared.

33. beg = bhikṣ-

From ME. beggen. This word is said to be of uncertain origin[2], evidently because very few forms are available from the related languages, such as D. beggaert (a beggar) and Fr. begant. But we think this can be connected with Skt. bhikṣ- (to beg alms), whence bhikṣā. There is no phonetic difficulty. The k of the Sanskrit word being followed by the accent could easily undergo voicing in the Germanic word i.e. become g (Skt. bhik-, Eng. beg). Lanman[3] connects Eng. bite, bit (morsel) with Skt. bhikṣā inspite of the phonetic and semantic obstacles.

34. bellow = bhas-[4] (to barḳ, growl)
(To roar)

From ME. belwen fr. AS. bylgan, which is akin[5] to AS. bellan (to bellow), OHG. bellan, Lith. balsas (voice).

[1] MW. Lanman, Whitney.
[2] Century Dic.
[3] Sanskrit Reader, P. 206.
[4] Webster, Patridge.
[5] Ibid.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Patridge points out that the IE root may be bhe- evidently because Sanskrit offers bhas, with a sibilant for the liquid of the other languages. But the connection with Skt. bhas, cannot be much insisted upon because of the Phonetic difficulties (Skt. bhas, AS. bylg-). NED regards the word as of uncertain origin, and even does not redognise its kinship with the other AS. form bellan.

35. beneath = abhi- nitarām

From ME. benethe etc. fr. AS. binithan etc. fr. be− + nithan (below) fr. comparative nithera[1] (ni+thera=orig. tara). Hence the connection with Skt. ni-tarām (downwards). Eng. be=Skt. abhi.

36. beofath = bhī- (to fear)

This is an AS. word now obsolte, meaning 'trembling'. A corresponding word occurs in OHG. which is 'bibet' (trembles). This is clearly a reduplicated form and it corresponds to Skt. bibheti for *bhi-bhe-ti, (fears). Hence AS. beofath, probably for *beobath via *beovath, well agrees with Skt. bibheti, fr. bhī-[2]. The form *beovath gets a good support from the actual forms AS. bevir, biver, which are also compared to Skt. bhī-[3]. For AS. f=Teut. b, Skt. bh, cf. AS. seofon, Goth. sibun ; AS. turf, Skt. darbha.

37. better = bhadra.

From ME. bettre fr. AS. betera ; cf. ON. betri, Goth batiza, etc. Webster and Skeat compare Skt. bhadra (good). Patridge, quoting Walshe, says that there is no certain cognate outside the Teutonic group. The word has clearly a comparative suffix attached, though the base is not in use in the positive. Whitney and Skeat suppose the base to be *bat[4], which can be compared to Skt. bhad-ra (good, well-behaved). Perhaps Pali bhadanta also is cannected with these words.

---

[1] Century Dic.

[2] Vide Lanman—Sanskrit Reader, P. 206.

[3] Rev. Richard Morris—A History of English Accidence, P. 12.

[4] Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

38. bid = budh-, bādh-

This word has two originals in AS. (1) beodan, cognate with OS. biodan, OHG. biotan, ON. bioda, Goth. biudau etc. (2) biddan, akin to—OS. biddian, OHG. bitten, ON. bidga, Goth. bidjan etc. Therefore two roots are to be inferred for these forms. Skt. budh- (for *bhudh-) for the first, and bādh- (for *bhādh-), for the second group, are generally suggested.

39. bind = bandh-

From AS. bindan; cf. ON binda, Goth. bindan, etc. Clearly connected with Skt. bandh- (for *bhandh), to bind.

40. birch = bhurja

From ME. birche, birk fr. AS. birce, beorce etc. Corresponding forms from other languages are: ON. bjork, Da. birk, OHG. birihha, G. birke, Russ. bereza, Lith. berzas, L. fraximus, farnus etc. Hence Skt. bhurja (birch tree) is clearly a cognate.

41. birth = bhṛti

From ME. burth, birth. Not in Anglo-Saxon. Webster thinks it may be a borrowing from Scandinavian; cf. ON. burthr; other available connected forms are: AS. beorthor, OHG. burt. etc. The connection with Skt. bhṛti (bringing up) fr. bhṛ- may therefore be admitted.

42. bite = bhid-

From ME. biten fr. AS. bitan which is cognate with OS. bitan, Goth. beitan, ON. bita, OHG. bizan etc. Hence the connection with Skt. bhid-, to pierce.

43. black = bhrāj- (shine)

From ME. blac fr. AS. blaec. Forms from other IE languages are: ON. blakkr. OHG. blah, D. balcken (burn), L. flag-are (burn), Gk. phlegein (burn). There may be a question as to how we can compare with 'black' words meaning buring, such as L. flag-ere etc. Grimm says that blackness probably originally meant blackness caused by burning[1]. Hence Skt. bhrāj-, to shine, also is comparable.

[1] Vide IDEL. on 'black'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

IDEL. and Lanman say that Eng. bleach and bleak too may be derived from the same root.

Prof. Skeat[1] compares 'black' with Skt. bharga, brightness.

44. bosom = bhastrā, bhasman.

From AS. bosm which is akin to D. boezem, OHG. buosam, OFris. bosm. Webster suggests that Skt. bhastrā (a skin, bellows), bhasman (blowing) may be connected.

45. both = ubha

From ME. bothe, bather fr. ON. bathir. Other languages offer the following forms: OHG. beide, Goth. bai, AS. ba, Lith. abu, Slav. oba, Gk. ampho, L. ambo and Skt. ubha. Though all these have the same meaing (both), their forms differ remarkably, so that an explanation becomes necessary as to how they can be connected. (1) The forms from Lith. to Skt. shown above begin and end with a vowel. These are the non-Teutonic forms. (2) The Teutonic forms all begin woth a consonant (b), but some of them have a th, while some are without it. Webster informs us that the 'th" of the Teutonic forms is nothing but the definite article[2] added and the base is seen in AS. ba and Goth. bai. Now by aphesis from the original form seen in Skt. ubha, etc.. we get at the Teut. ba- etc. The aphesis beccomes possible, because the orig. initial vowel was unstressed ; cf. ubhà accented on the final syllable.

46. bottom = budhna (bottom, base)

From ME. botum, botme fr. AS. botm ; Kindred forms are: OS. bodom, D. bodem, OHG. bodam, G. boden, ON. botn, L. fundus (bottom) for fudnus[3], Gk. puthmen. All these words have been olso usually connected with Skt. budhna[4] (bottom) in sipte of some phonetic difficulty. How can we compare a Teut. t with a Skt. dh (AS. botm ON. botn. Skt. budh) ?

[1] Skeat—Principles of English Etymology, P. 141.

[2] IDEL. says, " 'th' seems to be a mere suffix".

[3] C.O.D.

[4] MW. Webster, NED, Skeat, etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The OS. and Du. forms are regular. But again the OHG. form is irregular where we ecxpect a t by the second sound-shifting. (Skt. dh : Gmc. d : HG. t), but instead we have d (OHG. bodam). But this may be defended on the ground that the High German shift is not as regular[1] as the Gothic shift, as a result of which High German has spiilt into Upper German (with more of second shifting) and Middle German (with less of second shifting). But how to account for the AS. and ON. forms ? It appears that these forms suit as regular High German forms. Then are we to suppose that these are the regular OHG. forms lost in OHG. but borrowed by AS. and ON. ? We could not make such a supposition because the High German change (600 A.D.)[2] is an event of a later date than the AS. and ON. forms. and the non-High German forms generally, unless we knew that our earliest written texts in AS. or ON. are not earlier than the end of the 7th Century[3]. So it s quite likely that an OHG. form may have entered AS. or ON. There is another possibliity. AS. botm may stand for earlier *bodm and ON. botn for earlier *bodn and the change from d to t may be only euphonic. A third possibility is that the AS. and ON. forms come from an original *bhudna and the other Teut. forms from *bhudhna. For further discussions on this point vide Chap. VI. 2.

47. bough = bāhu.

From ME. bogh fr. AS. bog, boh ; cf. ON. bagr. (shoulder), OHG. buog, Gk. pekhus, etc.[4] Hence Skt. bāhu (arm) for orig. *bhāghu. The connection of Gk. p with Skt. b (Gk. pekhus : Skt. bāhu) is a phonetic problem here. The answer is this :

---

[1] Skeat—Principles of English Etymology, pp. 138-139 ; Also Meyer—History of the German Language, P. 70 (quoted by Skeat—PEE, P. 143).

[2] Skeat—PEE. P. 143.

[3] Encyclo. Brit. IX. P. 590 ; Emerson-History of the English Language, P. 45 ; Tonnelat-History of German Language, P. 45 etc.

[4] Also Sylhetti Bengali, bāgu (bough) ; cf. kacur bāgu=arum bough ; bheku (a long flower-stalk) ; cf. mukhir bheku=flower stalk of mukhi (a variety of arum). These forms indicate the original aspirates at both ends.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Occasionally Greek shows tenuis for a medial, and a medial for a medial aspirate, of the original tongue. cf. Gk. puthmen, Skt. budhna; Gk. penth (bind), Skt. bandh; Gk. e-lab-on (take), Skt. labh- (get); Gk. bremo, Skt. bhram- The relation Gk. tenuis : Skt. medial occurs when the original root or word began and ended with an aspirate[1]. Thus Gk. pekhus fr. *phekhus fr. *bhāghus, whence Skt. bāhus. As in Sanskrit, so in Greek, one of the two successive aspirates is always dropped.

48. bow = bāhu
(of a ship)

The word is the same as 'bough' because it was borrowed from ON. bogr. (shoulder) or a corresponding Scandinavian or Low German form in the special sense of shoulders of a boat or ship in the 17th century. IDEL, however, thinks that it is to be connected with Skt. bhuj-, to bend, with which Eng. verb 'bow' is compared.

49. bow =, bhuj- (bend)
(bend)

From ME. bowen, bogen etc. fr. AS. bugan. Other Germanic forms are: ON. boginn (bent) , Sw. boja, Goth. biugan, OHG. biogan, etc. Also cf. Gk. pheugein (flee), L. fugere (flee). So Skt. bhuj-, to bend, is clearly connected. The original form may be *bhugh-.

50. break = bhraj- (break forth), bhanj-(break).

From ME. breken fr. AS. brecan; allied to OS. brekan, OFris. breka, OHG. brehan, ON. braka, Goth. brikan, L. frangere, perhaps Gk. hregnumai[2] (break). The Skt. cognates suggested are bhraj- (as in 'giri-bhraj', breaking forth from mountains; 'mṛta-bhraj', with power of breaking gone i.e. an impotent), and bhañj-, break. The root bhañj-, otherwise quite good as a cognate, lacks an r seen uniformly in the other forms. Whitney and MW. suppose bhañj- is probably for original *bhrañj-[3].

[1] Schleicher—Compendium, Pt. I, p. 105.
[2] Cntury Dic.
[3] Ibid. SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

51. brew = bhur- (stir)
(boil)

From ME brewen fr. AS. breowan ; akin to OFris. briuwa, OHG. briuwan, ON. brugga. These forms are comparable to Gk. phuro (stir) L. fur-ere (be agitated), de-fru-tum (boiled), and Skt. bhur- (stir, flicker)[1]. Eng. broth also belongs here.

52. bright = bhrāj-.

From ME. briht. fr. AS. bryht etc. ; cf. OS. berht, ON. bjartr, Goth. bairhts. Hence Skt. bhrāj-, to shine, can bee compared with these. Skt. bhrās- (to shine) is suggested by Patridge.

53. brim = bhram- (wander, whirl)

From ME. brim fr. AS. brim (the sea, flood) ; akin to : ON. brim (sea, surf), OHG. breman (roar), L. fremere (roar), Gk. phremein (roar) ; Skt. bhram-, to wander, whirl, is therefore comparable. As regards the great diversity of meaning in these forms Prof. Lanman says[2]-

> "The original meanings seem to have included irregular, aimless, and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof."

54. bristle = bhṛṣṭi (edge)

From ME. brustel etc. fr. AS. byrst ; kindred Teut. forms are : ON. burst, OHG. burst, Du. borstel, Dan. borste. Comparable to Skt. bhṛṣṭi (edge, point), as in sahasra- bhṛṣṭi (RV), thousand-pointed. A little phonetic difficulty is involved in this connection, for we are comparing Skt. t to Teut. t (Skt. bhṛṣṭ- : AS. byrst). But we know that the combinations st, ft., ht etc. resists the operation of Grimm's law ; e.g. Skt. stṛ (star), Eng. star, G. stern ; Skt. nakta, Eng. night, etc. ; so the phonetic problem vanishes.

55. brook = bhuj-

From ME. bruken, brouken (use, enjoy), fr. AS. brucan ; cf. OHG. bruhhan, Goth. brukjan, L. frui (enjoy), whence Eng.

[1] Lanman—Sanskrit Reader, P. 207, SED.

[2] Lanman—Sanskrit Reader, P. 209.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

fruit. Prof. Skeat suggests Skt. bhuj-, enjoy, but the lack of the r sound in it is noticeable. Perhaps we may connect bhṛj- (to fry i.e. make enjoyable or tasteful).

56. brother = bhrātṛ

From ME. brother fr. AS. brothor; The word occurs almost all the IE languages. cf. Skt. bhrātṛ, Zend. brātar, Gk. phrater, L. frater, Goth. brothar, ON. brothir, OHG. bruodar, OIr. brathir, OSlav. bratru, etc. The connection is clear.

57. brow = bhrū.

ME. browe, bruwe fr. AS. bru; cf. ON. brun, Slav. brun, Gk. ophrus; hence Skt. cognate bhrū (brow).

58. brown = babhru (brown).

ME. broun, brun fr. AS. brun. Forms from other IE languages are: D. bruin, OHG. brun, G. braun, ON. brunn, Lith. beras, Gk. phrune. Skt. cognate suggested is babhru, (brown) evidently a reduplication of *bhru, with which (not with entire 'babhru') the other forms are comparable. The root bhru- behind all these words is admitted[1].

59. burn = bhur-, (quiver)

ME. berner fr. AS. baernan etc; akin to OFris. berna, ON. brinna, Goth. brinnan, etc. (all in the sense of burning). Phonetically comparable classical forms according to Webster are: L. fervere (to boil), Gk. porphur-ein (be agitated), Skt. bhur-[2] (quiver). But the n in the Teut. words remains a puzzle. Probably this is simply a nasalisation of the original root; cf. Skt. ati (beyond), atha, but Eng. etc. and. (Please see 'and' above). NED and Whitney do not recognise the connection with the classical forms. Says NED:—"The root does not appear outside Teutonic. The comparisons often made (i.e. with Skt. bhur- etc.) rest on the untenable assumption that the -n- is not radical". The -n- in the Teut. words, thus stands in the way of comparing Skt. bhur-, Gk. -phur-

[1] NED.

[2] bhur-, probably a secondary form of bhr-, though not recorded in the Dhātupātha (SED).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

etc. with the Teutonic forms. Also the semantic connection is meagre.

60. by = abhi
(near)

ME. bi fr. AS. bi ; other Teut. forms are : OS. bi, be, OHG. bi, G. bei, Goth, bi, also Eng. be- (about) ; L. ambi-, Gk. amphi- and Skt. abhi (about, around) are no doubt connected, though these forms have an initial 'a', and further the Gk. and L. forms are nasalised. Whitney thinks Skt. abhi is probably for *ambhi[1].

C

61. cackle = kakh-[2], (to laugh)

Me. cakelen, supposed to be borrowed fr. D. kakelen. Other Germanic forms are : G. kakeln, Sw. kackla, Dan. kagle. MW. compares it with—L. cachinnare, Gk. kakhazo, OHG. huoch, G. haher, heher, and Skt. kakh- (to laugh, deride). But phonetic difficulty is there. (Teut. k : Skt. k etc.) This difficulty may be removed by saying that the Teut. words are imitative or onomatopoetic, and such words are found to violate phonetic laws.

62. calf = garbha (womb, embryo).

ME. kelf fr. AS. cealf ; kindred Teut. forms are : D. kalf, ON. kalfr, G. kalb, Goth. kalbo ; The connection with Skt. garbha is suggested by some. But the f in the Teutonic words presents a difficulty. It cannot stand for Skt. bh. Skeat[3] says that Teut. final b is written f in AS. But what about the ON. and Du. form which also have f ? MW. quotes Hib. cilfin (belly) in connection with Skt. garbha. We may suppose that Hib. cilfin is borrowed from the AS. from. In that case we get a satisfactory solution of the f in the Teut. and the Hib. words. For further discussion on this point vide Chap. VI. 2.

---

[1] Century Dic. on 'ambi'.

[2] SED.

[3] Skeat—Principles of English Etymology, pp. 140 ; 155.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

'Calf' in a sense approximating embryo is seen in Eng. moon-calf (a uterine mole believed to be due to the effect of the moon).

63. call = gṝ- (invoke)

ME. callen fr. AS. ceallian; cf. ON. kalla, OHG. kallon, OSlav. glasiti (speak, cry); also L. garrire (talk), Gk. geruein, garuen (speak, proclaim), Hence the kinship with Skt. gṝ- (to invoke, extol).

64. callow = khalati (bald)
(bald)

From ME. calewe, calu fr. AS. calu; cf. Du. kaal OHG. kalo, G. kahl, Sw. kal. Partridge suggests connection with Skt. khalati (bald). The relation Teut. c (=k) : Skt. kh is apparently a bar. But Skt. kh=original sk, probably via skh, e.g. Skt. khañja (limping), Gk. skazo (limp). Hence Skt. khalati=orig. *skalati, probably via skhalati; (cf. shkal-, to drop).[1] Whitney[2] suspects that in the Teut. words the original initial s has been dropped. Thus AS. calu=*scalu= Skt. *skalati=Skt. khalati. The k in Sanskrit being preceded (originally) by s, is not changed to h in Teutonic. (The combinations sk, st, sp, kt, pt resist the operation of Grimm's law on the latter sound).

65. can = jñā-
(to know)

'Can' is now used as an auxiliary verb. But its original sense was 'to know', which is now obsolete. ME. can, cunne, fr. AS. cann, cunnon, cf. OS. kunnan, Goth. kunnan, ON. kunna; also Eng. know fr. ME. knowen, knawen fr. AS. cnawan; ON. kna, etc. The connection with Skt. jñā-, to know, is clear.

[1] Khalati (one whose hair has dropped, bald) may be from skhalati (for *skalati), it drops. The use of conjugational forms of verbs as other parts of speech is not unknown in Sanskrit, cf. pacati-tar-ām, where 'pacati' is really a substantive meaning cook, because the comparative suffix -tara is added. Also, aśnita-pībatā, where verbs are treated as nouns to form a compound.

[2] Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

66. cart = grantha, granthi (a knot)

ME. cart, kart, AS. craet. Patridge says the ME. form is by metathesis from the AS. form. He connects the word with D. cratee (a woven mat), AS. cradel (whence Eng. cradle), OHG. kratte (a basket), and Skt. grantha (a knot, tying).

Whitney says the word is of Celtic origin; cf. W. cart, Ir. cairt, Gael. car (a car). But NED holds a contrary view, that the Celtic words are borrowed from the English:

> "Cart has entered from English into most of the Celtic languages, but is there palpably a foreign word."

The Skt. cognate (grantha) presents some phonetic difficulties: (1) There is an -n- in it for no such sound in the Eng. word. (2) We have th in it. for t in the Eng. word, which is unusual. The normal relation is Teut. t: Skt. d, but here this is otherwise. The answer to the first problem is that the Sanskrit n is for a nasalised pronunciation only, because the root is grath-, devoid of n. The second problem is more serious. Skt. th stands for original t; e.g. Skt. sthiti. L. status; Skt. pṛthu, Gk. platus, etc. Therefore 'grantha' can be reduced to *grata; but still Teut. t: Skt. t, an undesirable equation, lingers. The answer to this can be no other than that "Grimms law is most strictly enforced on all initial consonants, but much less so on medial and final consonants.[1]

67. child = jaṭhàra

From AS. cild which is akin to Goth. kilthei (womb), in-kiltho (with child).[2] Skt. jaṭhara (belly, womb) is connected with these words by some.[3] In that case we shall have to admit a metathesis in the Teutonic words (Skt. j-ṭh-r; Teut. k-l-th, d). Teut. k, c for Skt. j (=orig. g), and Teut. l for Skt. r (cf. Skt. pūrṇa, Eng. full) are regular. But we have different representations of Skt. ṭh (for orig. t) by AS. and Goth.

---

[1] Max Muller—Lectures on the Science of Language II. P. 242.

[2] Webster; Patridge.

[3] Ibid.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

forms :—AS. d, but Goth. th. The position of the accent shows that the AS. form is regular, because the accent follows ṭh (for orig. t), and hence the preceding t must be voiced to d by Verner's law. MW. suspects that the Greak word for Skt. jaṭhara is 'gastér' (belly) and that is also accented on the same syllable. Therefore the Gothic forms appear rather irregular. (For further discussions on such irregularities vide Chap. VII).

68. chin = hanu (jaw)

From AS. cin. other Germanic forms are: OS. kinni, Du. kin. G. kinn, ON. kinn, Goth. kinnus; Latin and Greek cognates are gena (cheek) and genus (lower jaw) respectively. The Skt. hanu (jaw, cheek- MW.) is therefore connected. The relation Skt. h (for gh); Gk. L. g: Teut. k is regular, though a Teutonic g also is equally regular here. For if the original sound is gh it will be represented by gh or h in Sasnkrit, and by g in the other languages (Greek has kh and g). Here if we regard, the original sound to be gh on the strength of Skt. h, then the Greek and Latin g is regular, but the Teutonic k becomes irregular. But if we regard the original sound to be g on the strength of the Greek and Latin forms, the Teutonic k becomes regular. Then what about the Sanskrit form? We are therefore to admit two variants of the original word, one having a 'gh' and another a 'g' (*ghanu, *ganu). Sanskrit form developed from the first. Greek and Latin forms may have developed from any one of the two, for original gh and g both=Gk. L.g (sometimes); but the Germanic forms must come from the second (=ganu), because original g=Germ. k. For further discussions see Chap. VI. 2.

69. choose=juṣ- (to enjoy, choose[1])

From ME. chesen, chosen fr. AS. ceosan. Other Germanic forms are: OS. kiosan, D. kiezen, G. kiesen, ON. kjosa, Goth. kiusan, kausjan (to taste, test); Latin offers gustare (to taste), Greek geusthai (to taste), and Zend. zaosha. Hence the connection with Skt. juṣ- (to enjoy, choose etc.).

[1] cf. anāryajuṣṭam asvargyam akīrtikaram Arjuna. (Gita II).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

70. clew, clue = glau (ball, a round lump) (a ball, ball of thread)

From ME. clewe, clowe, clue fr. AS. cleowen, cliwen; kindred Germanic forms are: D. kluen, OHG. chliwa, kliuwa (ball), G. knauel. Hence Skt. glau (ball) is clearly related.

71. coal = aṅgāra

From ME. cole, col fr. AS. col. which is akin to D. kool, OHG. kol kolo, G. kohle, ON. kiol, Ir. gual. MW. connects these words with Lith anglis, Russ. ugolj and Skt. aṅgāra. In that case the portion an—seems dropped in the Germanic, and the Irish forms.

72. comb = jambha (tooth)

From AS. comb. Forms from other languages are: ON. kambr, G. kamm, SW. Da. Du. kam, Gk. gomphos (a pin), gomphios (a grindder tooth). So the kinship with Skt. jambha (tooth) is clear. (Skt. j=orig. g=Gk. g=Teut. k, c; Skt. bh=Gk. ph=Teut. b).

73. come = gam- (to go)

From ME. comen, cumen fr. AS. cuman; other Germanic forms are: OS. kuman, D. komen, OHG queman, G. kommen, ON. koma, Goth. qiman; so the Skt. gam. is clearly connected. The Greek cognate is baino' (with b for original g), and Latin venire (for gvenire[1]).

74. cow = gau- (cow)

From ME. cou fr. AS. cu. Other Teutonic forms are: D. koe, G. kuh, kchu (Alemannic), ON. kyr, Dan. Sw. Ko; connection with Skt. go (cow) is clear. L. bos, and Gk. bous (cow) are connected but they have changed the original g to b. From this it is thought that the original consonant was probably gw of which g has been retained in Sanskrit and w (changed to b) in Greek and Latin. The Germanic forms too, like Sanskrit, retained g only which was changed to k by the first sound-shifting. The original word is supposed to be *gwous.

[1] Webster.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

75. crack = garj- (to roar)
(make sharp
noise, break)

From ME. cracken, craken fr. AS. cracian; forms from other languages are: D. kraken, G. krachen, Lith girgzdeti (to creak). Therefore Skt. garj-, to roar, is clearly akin.

76. cram = grāma

From AS. crammian; other available Germanic forms are: ON. kremja (to squeeze), Sw. krama (to press); Webster and Patridge think L. gremium ('ap, armful) and Skt. grāma (multitude, village) may be connected. Phonetically there is nothing objectionable.

77. dare = dhṛṣ- (be hold)

From ME. dar, dear, dorste etc. fr. AS. dear, dorste etc.; kindred Germanic forms are OS. gi-darsta, OHG. torsta, Goth. ga-dars etc. Other forms are: Lith. drasus (bold), Gk. tharsus, thrasus (bold); hence Skt. dhṛṣ- (be hold).

78. daughter = duhitar

From ME. daughter, doghter, dohter fr. AS. dohter, dohtor; Cognates from other languages are OS. dohtar, D. dochter, G. tochter, ON. dottir, Goth. dauhtar, OSlav. dusti, Lith. dukte, Gk. thugater. Skt. duhitar is therefore a cognate. The Gk. th and the Teut. d indicates that the original word had dh at the beginning. But two aspirates in the same root was not allowed in Sanskrit, as Grassman pointed out, and therefore the original dhugh was reduced to duh- in Sanskrit (original *dhughitar, Skt. duhitar). The t remains unshifted in the Teutonic forms because of the preceding h (daughter) The combinations pt, kt. shifted to ft, ht only, and these never shifted further. Here we have ht, which therefore does not shift. The principle is clearly the same as in Sanskrit that two consecutive aspirates are not tolerable. But while in Sanskrit two aspirates even separated by a vowel is not tolerated (cf. duh for *dhugh), in Teutonic two aspirates only in conjucts are disallowed, but allowed when a vowel intervenes (cf. after,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

not afther, for Skt. apatara, further off; but Coth. faths for Skt. pati). Then the relation original gh: Skt. h: Gk. g: Teut. h (*dhu-gh-itar, duhitar, thugater, dohter) is unusual, because normally we expect a Gk. kh and Teut. g. But Greek also avoids double aspiration in the same root (Cf. orig. dha-dhā-mi, Skt. da-dhā-mi, Gk. ti-the-mi), and so we have thu-g-ater, instead of thu-kh-ater, for dhu-gh-itar, though *tukhater would be the more regular form. But the Teut, h for orig. gh is a real problem. This will be discussed further in chapter VI.

79. day = (ni-) dāgha (heat, summer).

From ME. day, dei, dai fr. AS. daeg; kindred Germanic forms are : OS. dag, ON. dagr, Goth dags, OHG. tag; comparable forms from other languages: Lith. dagas (harvest time), degti (to burn), MIr. daig (fire). Hence the connection with Skt. dah- (to burn) and its derivative ni-dāgha (heat, summer). The relation Skt. ḍ: Teut. d is objectionable, but Skt. d is here for original dh which has been de-aspirated to avoid double aspiration (dah-for orig. *dhagh). Hence Teut d for original dh is quite right.

80. dew = dhū- (to flow), dhāv- (to run)

From AS. deaw, which is regarded as akin to Du. daww, ON. dogg, Gk. theo (I run). Hence Skt. dhu- (to flow—Webster), dhāv-(to run) may be connected.

81. din = dhvani (sound)

From AS. dyne; ON. form is dynr. Skt. dhvani (sound) is dearly connected.

82. dizzy = dhvaṁs-, dhvas-

From AS. dysig; Also LG. dusen. Lanman compares it with Skt. dhvaṁs- and dhvas- (to perish).

83. do = dhā- (to put)

From ME. do, don fr. AS. don; Other Germanic forms are: Du. doen, OS. duan, OHG. tuon, G. tun. The n in these forms does not belong to the root, but is a sign of infinitive. In modern English the preposition "to' is used for the purpose. AS. don=Mod. Eng. to do. But modern German has stuck

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

to the old system; cf. G. sag-en (to say), hab-en (to have). The Sanskirt cognate is dhā-(to put). The sense of 'putting' is seen in the English word in 'done to death', 'does credit to your intelligence' etc. Greek offers 'the'- in tithemi, redup. form, cf. Skt. dadhāmi), and Latin -de-re (in conde-re etc.), to put, and facere[1] (make). Oslav. form is deti, Arm. dnem. Hence the connection with Skt. dhā-, to put.

84. dōm = dhāman (abode)

An anglo-Saxon word, lost in modern English, meaning 'house'. Forms from other languages: Goth. domas, G. Tuom, L. famulus, familia (household), whence Eng. family, Gk. thama, thomos. Hence the connection with Skt. dhāman (abode, house)[2].

85. door = dvār.

Forms are: ME. dore, dure, AS. dor, duru, OS. dura, dor. D. deur, OHG. turi, tor, G. tur, tor, ON. dyrr, Dan. dor, Sw. dorr, Goth, daur, Lith. durys, OSlav. dviri, OIr. dorus, L. fores, Gk. thura. The Latin and Greek forms (f,- th-) show that the original word had a dh at the beginning (*dhvāra). This is why the Teut. forms have a correspondng d (German t is by second sound-shifting). The aspiration has been dropped in the Sanskrit word for reasons yet to be known.

86. dough = dih- (to anoint)

From ME. dogh, dow, dagh fr. AS. dag; other Teutonic forms are: D. deeg, ON. deig, Goth. daigs, deigan, G. teig. The Skt. cognate is clearly dih- (for orig. *dhigh-), to anoint. Latin fingere (to form) and Gk. teikhos (wall) also are compared with these.

87. down = dhanvan (waste land)
(open high land)

From ME. doun, dun fr. AS. dun; other Germanic forms: LG. dune, D. duin. Skt. dhanvan (waste land) may be connected.

---

[1] Webster. Latin shows d, f, b for orig, dh; b, f, h, for orig. bh; g, f, h, for orig. gh. (Vide schleicher's compendium I.P. 82; Also Historical Outlines of English Accidence, p. 13, by Rev. Richard Morris, London 1877).

[2] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

88. drag = drāgh- (to lengthen)

From AS. dragan ; cf. G. tragen. connection with Skt. drāgh- for orig. *dhrāgh- (to lengthen) may be possible.

89. drone = dhran - (to sound)

From ME. drounen (roar) ; Kindred Germanic forms are : D. dreunen. Icel. drynja. drynr. Sw. drona. Goth. drunjus (sound) ; Greek offers threnos (dirge). So Skt. dhran- (to sound) is a cognate.

90. dry = droha (enmity) druh-

From AS. dryge : Available Teutonic forms : Du. droog. G. trocken. "From Teut. drug" (Whitney). Hence Skt. druh-. be inimical or unkind may be connected. The sense 'dryness' in the Teut. words is not far from these.

91. duck = dhvaja (banner)
(a kind of cloth for sails)

From Du. dock, doeck (cloth, canopy) which is akin to OS. dok, OHG. tuoh. G. tuch (ckloth). Probably Skt. dhvaja (a banner) is connected.

92. dull = dhvṛ - (to harm)

From ME. dull fr. AS. dol. cf. G. toll (mad). Lanman and MW. connect it with Skt. dhvṛ- (to harm etc.).

93. dun = dhvan- (to cover)
(dark)

From AS. dun, which is compared with Skt. dhvan- (to cover) by Lanmon and MW. Ir. & Gael. donn, W. dwn therefore are to be regarded as borrowed from the English word. But if the English word be borrowed from these Celtic forms. then Skt. dīna (poor. humble) may be compared.

94. dune = dhanvan (waste land)

From Fr. dune fr. Du. duna, which is akin to AS. dun (whence Eng. down. an open high land). Hence the Skt. dhanvan (waste land) may be connected.

95. dusk = dhūsara (dust-coloured)

From ME. dosc. deosc fr. AS. dox ; cf. Norw. dusk (mist). L. fuscus (dark). Webster proposes Skt. dhūsara (dust-coloured).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

96. dust = dhvasta.

From AS. dust; other Germanic forms: D. duist, ON. dust, Dan. dyst, G. dunst (vapour), OHG. tunist. Skt. dhūsara, dhvaṁs (to fall to dust, perish), dhvas- (to fall to dust), dhaṁs- (perish) etc. are proposed by different authorities. But Skt. dhvasta (distroyed, broken to pieces), pp. of dhvas- is perhaps the exact cognate.

97. dwarf = dhvara (demon)

From ME. dwarf, dwerf, dwergh fr. AS. dweorg, dweorh; Allied Teut. forms: D. dverg, G. zwerg, ON. dvergr. Connection with Skt. dhvara (demon) is proposed by some.

98. dwell = dhvṛ- (bend); dhṛ- (exist).

From AS. dwellan (lead astray, delay); cf. OHG. twellan (retard) MD. dwellen (stun). Lanman proposes Skt. dhvṛ- (to bend); C.O.D. suggests Skt. dhur- (mislead); but dhṛ- (to exist, live) also may be compared.

99. ear = u r a r,-ura.

From AS. eare; cf. G. ohr, L. auris, Gk. aus. Probably connected with Skt. urar-, ura-, as in urīkṛtya, urarī-kritya (admitting i.e. admitting into the ear, listening, accepting). MW says that 'urarī' is connected with uru (broad) and uras (chest). But probably it is connected with neither, but with Eng. ear. L. auris etc. The sense of 'admission' in urarī-etc. becomes understandable only in such a connection.

100. earth= irā (earth)

From ME. erthe fr. AS. eorther. The root is er[1] cf. OHG. ero, Gk. era (earth). Hence connection with Skt. irā (earth) is clear[2].

101. east = u ṣ a s,

From AS. east, eastan, cf. Du. east, oosten, OHG. ostan, G. ost, ostan, ON. oustr, Lith. ausra, L. aurora (for ausosa), Gk. eos, heos. Hence Skt. uṣas (dawn) fr. uṣ- (to burn) or vas- (to shine), uṣṭa (burnt or burning) may be connected.

[1] Patridge—Origins, p. 174.

[2] R. N. Sarma—Vaidik Sampatti.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

102. Easter = usrā (dawn)
(goddess of spring)

From AS. Eastre; cf. OHG. ostarun. Connection with Skt. usrā (dawn) is probable.

103. eat = ad- (to eat)

From AS. etan; cf. Du. eten, Goth. itan, ON. eta, OS. etan. Connection with Skt. ad- (to eat) is clear.

104. eddy = ati (beyond)

From ME. ydy. Not in anglo-Saxon. Supposed to be derived from ON. itha fr. ith (back, again), which may be connected with Skt. ati (beyond)[1].

105. edge = aśri (edge)

From ME. eg, egge, fr. AS. ecg; cf. Ofris. egg, ON. egg. Connection with Skt. aśri and Gk. akis (a pointed object) is suggested. But the phonetic difficulty is that we have a 'c' in the AS. form for the ś (=orig. k) and k of Skt. and Gk. respectively. Then we have a g in other Germanic forms, as also in the AS. form. Skt. aśri is accented on the first syllable and Gk. akis on the second syllable. The voicing can be justified only if we regard the accent in Skt. aśri as unoriginal, and Gk. akis as original. AS. ecg is probably for *egg.

106. eider = āti (water-bird)
(a kind of bird)

From Icel. aethr, which may be compared with Skt. ātī (an aquatic bird). The accent shows that there should have been a d instead of th in the Icel. word; but it is probably prevented by the following r. (Further discussions about voicing are in chapter VII).

107. eight = aṣṭan

From AS. eahta; forms from other languages are: Goth. ahtau, OS. ahto, L. octo, Gk. okto; hence Skt. aṣṭan. The t has not shifted (to th) in the Teut. forms because it is in the conjunct kt of which k has been shifted to h, and both members of a conjunct do not shift.

[1] Patridge.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

108. eighteen = aṣṭādaśan

From eight+ten which are clearly the cognates of Skt. aṣṭan ond daśan respectively.

109. eke = ojas
to supplement, increase.

From ME. eken fr. AS. ecan ; Other Teut. languages have : OFris. aka. ON. auka, Goth. aukan, etc. Hence the connection with Skt. oj- (to increase), ojas (strength), L. aug-ere (to increase), Lith. augti (to grow) is obvious.

110. eke = u (and, but)
(also)

From AS. eac, which is akin to OFris. ak, OS. oc, ON. auk, Goth. auk (but). Connection with skt. u (and, but) is suggested by some, but that is doubtful, unless we can prove that the guttural of the Teutonic forms is unoriginal.

111. elbow = aratni-b ā hu

From AS. elboga ; cf. OHG. ellin bogo, ON. alnbogi. The elements are eln (Eng. ell, forearm) and boga. The second is comparable with Skt. bāhu (for *bhāghu). The first is compared with Skt. aratni (elbow).

112. elf = ṛbhu

From AS. aelf, ylf. ; cf. OHG. alp, G. alp (nightmare), ON. alfr (elf). The Teut. type is clearly 'alb'. because the High german forms show p. This is substantiated also by the rare AS. form aelbin[1]. Teutonic b (from Aryan bh, p) sometimes changed to f in Anglo-Saxon (as in Skt. saptan, Goth. sibun, AS. seofon). Probably this change took place occasionally in some other Germanic languages too. Hence we have f here in AS. as well as in ON. form. The connection with Skt. ṛbhu (a divine being, an artist, clever) is therefore probable.

113. elk = ṛṣya (antelope)
(The largest variety of deer)

From ON. elgr ; cf. AS. eolh, OHG. elcho, G. elch. Patridge and Webster connect these words with Skt. ṛṣya (earlier ṛśya,) antelope.

[1] Century Dictionnary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

114. ell = aratni (elbow)

From ME. and AS. eln ; cf. D. el, G. elle, OHG, elina, ON. alin, Goth. aleina, L. ulna (elbow). Gk. olene (elbow), Lith. alkune ; connection with Skt. aratni (elbow) is suggested by some. We, therefore, have to suppose the loss of a 't' in the European forms other than the Lith. which shows a k for the Skt. t. Both these forms indicate that a consonant originally existed, whether it be t or k.

115. ember = uṣ-(to burn)

From ME. eymbre fr. AS. aemerge ; cf. ON. eimyrja, OHG. eimuria (ember). ON. eimr (steam), ysja (fire). Webster suggests connection with Skt. uṣ-(to burn), L. urere, ustum (to burn). But the phonetic connection is very little, and so the connection questionable.

116. end = anta (end)

From ME. & AS. ende; cf. OS. endi, D. einde, OHG. enti, Goth. andeis. Skt. ánta (end) is clearly connected. But the voicing of t to d is rather hard to support because the accent is on the immediately preceding vowel and there is no voiced company too (n-t-a). Gk. anta also accents the same syllable. Gk. anti, however, has accent on the final syllable. For further discussions on voicing of 'end' vide chapter VII.

117. enough = naś-(attain)

From ME. enough etc. fr. AS. genoh, genog ; cf. OS. ginog, D. genoeg. OHG. ginuog, Goth, ganah. All these forms are from "ga-, ge-, generalising prefix, +Teut. root *noh-=Skt. naś-, attain = L. nancisci (fr. *nac.), acquire, = Gk. enegka (fr. *nek-), bear.[1]"

118. eu, eo = eva (custom)
(custom, law)

These are AS. words lost in modern English. Their connection with Skt. eva (course, custom) fr. i-, to go, is clear. Connected also are Gk. aion (life), L. aevum (life-time), OHG. ewa (long time).

[1] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

118.a. evil = āvila

From ME. uvel fr. AS. yfel ; akin to : Du. euvel, G. ubel ; connection with Skt. āvila (dirty) may be possible.

119. ewe = avi.

From AS. eown ; ekin to : Du. ooi, OHG. ouwi, OIr. Oi, Lith. avis, Gk. ois, L. ovis and Skt. avi (ram).

120. eye = akṣi

From ME. eye, eie, eige, ege fr. AS. eage ; cf. Du. oog, Goth. augon, G. auge, OFris. age, OS. oga, OHG. ouga, MHG. ouge, G. auge, ON. auga, MD. oge, ouge, OSl. oko, Lith. akis, Arm. aku, L. oculus, Gk. okkon, osse, Hit. akalas, Tokh. A. ak, B. ek. The connection with Skt. ákṣi (eye) is clear. As regards the voicing of k to g in the Teutonic forms, please refer to chapter VII (A critical estimate of Verner's law). cf. also Skt. akṣan (eye) which better corresponds to Goth. augon, and the root īkṣ-, to see.

F

121. faedera = pitṛvya

This is an Anglo-Saxon word lost in modern English. The sense is that of Skt. pitṛvya (father's brother) with which it is doubtless connected. cf. also Gk. patros, L. patruus. Lanman admits the connection[1].

122. fāh = piś-(to adorn)

This is an Anglo-Saxon word, not in modern English. The meaning is many-coloured. The connection with Skt. piś-(to adorn), L. pictor (painter), pictura (painting), whence 'picture' is obvious. cf. also OSl. pisati, to write, Lith. piesti, to write, to draw, and Gk. poikilos (many-coloured).

123. fair = pajra (strong, fit)

From ME. fair, fayer, faiger fr. AS. faeger, faegr ; cf. OHG. & OS. fagar, Goth. fargs, ON. fagr (fit, beautiful). Patridge suggests connection with Skt. pajra (strong, stout). But the

[1] Lanman—Sanskrit Reader, p. 190.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

phonetic difficulty arises of comparing Skt. j (=orig. g) with Teut. g. If we explain the Teut. g here as an euphonic change from earlier k, the difficulty may be removed.

124. fall = sphal-(tremble), phal-(burst)

From AS. feall-an, which is akin to OFris. falla, OS. & OHG. fallan, G. fallen, ON. falla ; cf. Lith. puolu (fall) Gk. sphallein, to fell, L. fallere, to deceive. The connection with Skt. phal- (to burst), sphal-(burst, break) may be possible[1].

125. fallow = palita (grey)
(pale brownish or yellow)

From AS. fealu, fealo ; cf. OHG. falo, G. falb, D. vaal, ON. folr, Lith. palvas, L. pallidus (pale), Gk. polios (grey). Hence Skt. palita (grey) may be connected.

126. fang = pāśa (noose)

From ME. fangen fr. AS. feng, fon (grasping) ; cf. Goth. fāhan, ON. fa, OHG. fahan etc. Patridge suggests connection with Skt. pāśa (noose, bond) fr. paś- (to fasten).

127. far = parā̆

From AS. feor ; akin to OFris. fer, OS. fer, fur, OHG. ferro, Goth. fairra, ON. fjarri ; also Gk. pera (further), peran (beyond) Hit. parranta (beyond). Hence Skt. parā̆ (far ; forth) is clearly connected.

128. fare = pāra

'Fare', to pass, go, comes from ME. faren fr. AS. faran ; cf. Goth. faran, OHG. faran, ON. fara, OFris. fars, etc; connection with Skt. pṛ-, to bring across, pāra, bringing across, is therefore obvious. Eng. 'ferry' also belongs here,

129. fart = pard-(to break wind)
(to break wind)

From ME. farten fr. AS. ferotan ; cf. OS. fertan, OHG. ferzan, G. farzen, ON. freta for ferta, L. pedere for *perdere, Gk. perdein, Lith. persti ; Hence Skt. pard-, to break wind, whence Sylhetti Beng. pād (breaking wind), is connected.

[1] Vide SED on 'sphal', and Patridge on 'fall'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

130. farther = paratara

This is the comparative of far. It stands for regular farrer. The th is inserted by confusion with 'further' or better on the analogy of it. Thus the element -ther in farther becomes equal to the -ther in further where it is comparative suffix comparable with Skt. -tara. Hence 'farther' =Skt. paratara.

131. fast = pastya (home)

The original sense is 'firmly fixed', 'firm.' It comes fr. AS. faest ; akin to OS. fast, OFris. fest, OHG. festi, fasti, ON. fastr, etc. The connection with Skt. pastya (home), whence Sylhetti pustā (homestead), is suggested by Webster and Patridge.

132. fat = pīvara

From AS. faett, faeted ; allied to OFris, fet, OHG. feizit, G. feist, fett, ON. feitr, L. opimum, Gk. pion (fat). Connection with Skt. pī- to (swell), whence pīvara, fat, is proposed by some.

133. father = pitṛ

From ME. fader, fadir, feder, faeder fr. AS. faeder ; akin to : Goth. fadar, OS. fadar, fader, OHG. fatar, MHG. and G. vater, ON. fadhir, L. pater, Gk. pater, and Skt. pitar, The d in the Teut. forms for orig. t. seen in Skt. Gk. etc. is by Verner's law, that is, due to the accent following the t. Modern Eng. 'father' has changed earlier d for t on the analogy of 'brother' or Icel. fadhir, modhir[1].

134. fay = paś-

From ME. feyen etc. fr. AS. fegan (join), which is akin to OS. fogian, OHG. fuogen, OFris. foga, Goth. fagr (fit, adapted), AS. faeger (Eng. fair), Eng. fang, and Eng. fadge. Lanman admits connection of Skt. paś-, to fasten, with all these words.

135. feather = patra (wing)

From ME. feather fr. AS. fether ; akin to : OFris. fethere, OHG. federa, G. feder, ON. fiodr ; hence comparable to Gk. pteron (wing), and Skt. patra, wing. fr. pat-, to fly, fall.

[1] Century Dic. on 'father'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

136. feax = pakṣa

This is an Anglo-Saxon word lost in English. It means 'hair of the head[1]. MW compares it with Skt. pakṣa, wing. There is some phonetic difficulty, for we expect an h in the AS. form for the Skt. k. But perhaps this may be overlooked, since it is said that Grimm's law is less strictly enforced on medial and final consonants.

137. fee = paśu

From ME. fee, fe, feh, feoh (cattle, property, money paid, tribute), fr. AS. feoh. Other Germanic forms are : OS. fehu, OHG. fehu, fahu, Goth. faihu, etc. comparable with L. pecus (cattle, money), and Skt. paśu (cattle, beast) fr. paś-(fasten).

138. feel = pāṇi (hand), sphal-

From ME. felen fr. AS. félan ; kindred Germanic forms are : OFris. fela, OHG. fuolen, ON. falms (to grope). The classical languages offer : L. palpare, to touch, Gk. psallein, to shake ; also L. palma, the palm of the hand. Lanman[2] suggests connection with Skt. pāṇi (hand) which he thinks is for *palni, because cf. Gk. palame, L. palma, AS. falm (palm). Patridge suggests Skt. sphal-(shake, strike).

139. feel = puru
(much)

From ME. feele etc. fr. AS. fela, feola etc .; akin to Goth. fila, OS. filu, filo, OHG. filu, Icel. fjol. Hence these are comparable to Gk. polus, Skt. puru (much), OPer. paru.

140. felly = parśu (rib)
(rim of a wheel)

From ME. feli etc. fr. AS. felg ; cf. OHG. felaga, felga, G. felge, D. velg. Whitney says the ulterior origin of the word is not clear. Walshe[3] suggests connection with Skt. parśu (rib).

---

[1] Sweet—The Student's Dictionary of Anglo-Saxon.

[2] Lanman—Sanskrit Reader, P. 189.

[3] Vide Patridge's—Origins, P. 207.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

141. fen = paṅka

From AS. fen, fenn (marsh) ; akin to OFris. fene, OS. fen, ON. fen, Goth. fani. Connection with Gk. pinos (dirt), and Skt. paṅka (mud) may be accepted.

142. fern = parṇa

From AS. fearn ; cf. OHG. faram, G. farn, D. varen ; connection with Skt. parṇa (feather, leaf) may be accepted.

143. fetch = pada

From ME. fecchen fr. AS. facan, variation of fetian which is akin to AS. faet, a journey, and Eng. foot. Hence the connection with Skt. pada (foot), pad-, to go.

144. field = pṛthu (broad)

From ME. fild, feld fr. AS. feld, which is aking to OFris. OS. OHG. feld, G. feld, D. veld, ON. fold, AS. folde (earth). Connection with Gk. platus (flat) and Skt. prath-(to widen) is suggested by Patridge. The d in the Teut. forms for orig. t may be justified because the accent follows t in both Gk. platús and Skt. pṛthú.

145. fiend = pīy- (to scorn)

From ME. fiend, feond fr. AS. feond (enemy, hater) ; cf. Goth. fijands, ON. fiande, OFris. fiand, OS. fiond; connection with Skt. pīy-(pīyati etc.) to hate, scorn, is suggested by some.

146. file = piś- (to adorn, carve)
(a smoothing tool)

From ME. file, fyle fr. AS. feol, ful fr. orig. *fihal[1] ; Whitney thinks this may be ultimately derived from the same root as L. pingere, pp. pictus, adorn, paint, and hence the connection with Skt. piś,- to adorn etc. Patridge also admits the connection.

147. fill = pṛ-(to fill)

From ME. fillen, fullen, fyllen fr. AS. fyllan fr. AS. full. The connection with Skt. pṛ- (to fill) is obvious.

---

[1] Vide Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

148. find = panthāh

From AS. find-an ; connection with L. pet-ere, to seek, and Skt. panthā-s[1], way, is suggested by some. But some phonetic difficulty arises. Skt. panthan and Gk. pátos are both accented on the vowel preceding t. So the change of t to d in Germanic becomes irregular. But Verner's law, as amended under Rule 5 in Chap. VII, will allow it.

149. fir = parkaṭi (fig-tree)

Fir, a kind of tree ; cognate with Da. fyr, G. fohre etc. Connection with L. quercus, oak-tree, is suggested by some. Skt. parkaṭi, fig-tree, may be connected as well.

150. fire = pū-

From AS. fyr, cogn. with G. feuer ; connection with Gk. pur and Skt. pū-, to purify, is suggested by some.

151. first = pṛṣṭha

An Anglo-Saxon word lost in modern English, meaning a 'ridge' occurring in 'first-hrof', ridge-pole. Lanman thinks the word is connected with Skt. pṛṣṭha, back, hill-top.

152. five = pañca

From AS. fif. ; skin to G. funf., Gk. pente, L. quinque, and Skt. pañca. The connection between these words is admitted inspite of the phonetic difficulties. Teut. f and Skt. Gk. p require a p also in Latin, but we have a qu instead. Then Skt. c and L qu require a k in Greek and h in Teutonic, but we have a t in Greek and f in Teut.

153. flat = prath-

From ON. flatr. Richard Morris[2] connects it with Skt. prath,- to extend. But the phonetic difficulty of comparing Skt. th (for orig. t) with Eng. t remains. Lanman says that Skt. prath-(deriv. pṛthu, broad) is to be connected with AS. flathe.

---

[1] Century Dic.

[2] Rev. Richard Morris—Historical Outlines of English Accidence,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

154. fleet, float, flood, flow = plu-

All these words are akin and comparable to Skt. plu-, to flow, to jump[1].

155. foal = putra

From AS. fola, a young of horse, ass etc ; akin to Gk. polos, L. pullus. Patridge proposes connection with Skt. putra, son.

156. foam = phena, spāma

From AS. fam ; connection with Skt. phena (for orig. *pena) is clear, n and m being easily interchangeable. Skt. spāma also is proposed and may be accepted.

157. foe = piśāca, piśuna

From AS. fah ; cf. Gk. pikros, bitter. Patridge suggests connection with Skt. piśāca (a fiend) and piśuna (crooked).

158. fold = puṭa

Fold, enclosure for sheep, from AS. fald ; cf. Du. vaalt. Connection with Skt. puṭa a container, is suggested by some.

159. food = pitú

From ME. foode, fode fr. AS. foda ; other Germanic forms are : Goth, fodeins, ON. foedhi, OHG. fatunga, Dan. fode, etc. Connection with Skt. pitu (food) is clear. The voicing of t to d is due to the accent following t (pitú)

160. foot = pada

From AS. fot ; akin to : OFris, OS. fot, Goth. fotus, ON. fotr, Gk. pous, podos (gen.), L. pes, ped-,Lith. padas and Skt. pada (step, foot). fr. pad-, to go, step.

161. for = pra, para, parā, puras

From ME. and AS. for ; akin to OHG. fora, G. vor, OS. for, far, Goth. faur, faura (before, for), L. prae (before), pro, Gk. pro (before, for, instead of), and Skt. pra (forward) ; also to Gk. para (before) pera (beyond), Skt. puras (before), para (away), para (far, beyond)[1].

[1] Vide Lanman's Sanskrit Reader ; SED etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

162. fore = puras, pura, para, pra

From AS. fore ; cognate with OFris. fora, fore, fori, for ; OHG. fora, furi, G. faura, and therefore to Skt. puras (in front), purā (formerly) etc.

163. foul = pūy-

From ME. foul, ful fr. AS. ful ; other Gmc. forms are : Goth. fuls, ON. full, G. faul, OFris. ful, etc. Hence prob. comparable with Lith. puti (to rot) ,L. putere (to rot), Gk. puon, puos (pus), and Skt. pūy-(to stink, rot), pūti (rotten).

164. fox = puccha

From AS. fox which is akin to : OHG. foha, G. fuchs, Goth. fauho, etc. Walshe proposes connection with Skt. puccha (tail), a fox being a long-tailed creature[1].

165. frain, = prach-

From ME. frainen etc. fr. AS. frignan ; akin to : Goth. fraihnan, OS. fregnan, Icel. fregna, etc. Whitney says the Teut. root is *freh, which is akin to L. root *prec- seen in precari (to ask). Therefore Skt. prach-(to ask) is comparable with these.

166. free = priya

From ME. fre, freo fr. AS. freo, freoh, fri ; akin to : Goth. freis (free, loved), frijon (to love), ON. frithr (love, peace). Connection with Skt. priya (beloved) fr. prī-(to please, love) is therefore acceptable as suggested by Whitney and others.

167. freeze = pruṣvā (hoar-frost)

From ME. freesen etc. fr. AS. freosan ; cf. L. pruina, orig. prusvina (hoar frost). Connection with Skt. pruṣvā (a frozen drop, hoar frost) fr. pruṣ-, to sprinkle, is probable[2].

168. friend = prīyant

From ME. frend, freond fr. AS. freond etc. fr. freon, contraction of freogan, to love, which is akin to Eng. free and Skt. priya, fr. prī-, be pleased, whence pr. part. *prīyant.

---

[1] Origins, p. 232.

[2] Vide SED, Century etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

169. frog = pru-(to hop)

From AS. frogga, of which the origin is unknown according to Whitney. Patridge thinks connection with Skt. pru-, to spring up, may be possible.

170. frolic = pru-

From Du. vroolijk. fr. MD. vro, which is akin to MHG. fro, OHG. frao, fro, G. froh (joyous). Hence the connection with Skt. pru-(to hop, leap up) may be accepted, as proposed by Patridge.

171. from = para

From ME. from, fram fr. AS. from, fram ; other Teutonic forms are : OHG. fram, MGH. vram (forth, from), Goth. fram (from further, forward) ; cf. Gk. peran (beyond), L. perendie (the day after). Whitney suggests connection with Skt. para (distant, high).

172. froth = pruth-(snort)

From ME. froth, frothe fr. AS. *froth ; cf. ON. frotha, frauth, AS. afreothan (to froth); connection with Skt. pruth-(to pant, snort) may be admitted.

173. full = pūrṇa

From ME. full, ful, fol etc. fr. AS. ful, full ; other Gmc. forms are : Goth. fulls, OHG. foll, fol, OFris, ful, fol, etc. The double l is an assimilation of original ln according to Paul's law. The nasal is preserved in Lith. pilnas, OBul. plunu, L. plenus, Z. parena, and Skt. pūrṇa (fr. pur-, to fill).

174. fur = pātra

From ME. furre, forre etc. fr. Fr. forre (sheath), fr. Goth. fodr (a sheath), which is akin to AS. fodder (a case) OHG. fuotaar, G. futter (sheath). Connection with Skt. pātra (a container) may be possible as proposed by Patridge. But this may be regarded as an exception to Verner's law.

175. furze = pūra (bread)

From ME. firse fr. AS. fyrs, which is comparable with Gk. puros (wheat), Cz. pyr (furze), and Skt. pūra (bread, bread made from wheat).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

176. fyrn = parut (last year)

Fyrn (formerly, long ago[1]), an Anglo-Saxon word lost in modern English, which may be compared with Lith. pernay, Goth. fairneis, G. vert, verne, Gk. peruti, perusi, and Skt. parut (last year).

177. gale = gṝ-(invoke)

An Anglo-Saxon word, meaning to sing. which is now obsolete, but seen in 'nightingale' (night-singer). This is comparable with Skt. gṝ-(to call, chant[2]). Perhaps 'gala' (festivity) also belongs here.

178. gander, goose = haṁsa

Gander, fr. ME. gander fr. AS. gandra, ganra. "The d is excrescent as in andro-, thunder etc."—Whitney. comparable with Gk. khen, L. anser for *hanser, and Skt. haṁsa, for *ghaṁsa.

Goose from ME. goos, gos fr. AS. gos ; akin to D. gans, OHG. gans, cans, G. gans, etc. and therefore to Gk. khen, Skt. haṁsa, etc.

179. gang = jaṅghā

From AS. gangan (walk) ; cf. Du. G. gang. Connection with Skt. jaṅghā (leg, foot) is ovious. There is no phonetic difficulty. Skt. j = orig. g. Hence jaṅghā is for *gaṅghā, which, again, is for earlier *ghaṅghā, the initial aspiration being dropped later on according to Grassmann's law.

180. garlic = hesas-(missile)

From AS. garleac from gar (spèar) + leac, Eng. leek (garlic). Patridge connects gar with Skt. hesa (missile), for *ghesa.

181. ghost = heḍa (anger)

From ME. gost, goost fr. AS. gast (breath, spirit). The h in modern spelling is an unnecessary insertion, because this is not represented in pronunciation[3] too : cf. OS. gest, OHG. geist, OFris. gast, etc. "The origin remains uncertain", says

[1] Rev. J. Bosworth—A compendious Anglo-Saxon and Eng. Dic.

[2] Vide SED.

[3] Vide Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Whitney. Patridge connects it with Skt. heḍa (anger, passion), which is doubtful.

182. glad = hlād-

From AS. glaed (bright, joyous) ; akin to OS. OFris, gled, OHG. glat, G. glatt. Hence the connection with Skt. hlād- ; to be glad, is obvious[1]. There is no phonetic difficulty. Skt. hlād- is for orig. *ghlādh- of which the final aspiration falls away by the law discovered by Grassmann.

183. go = hā-

From ME. gon, gan. fr. AS. gan ; akin to OFris. OS. gān ; cf. Gk. kikhemi, I reach. Hence the connection with Skt. hā- (jihīte), to go, is clear.

185. god = hūta (invoked)

From AS. god ; other Gmc. forms are : OFris, OS. Du. god, OHG. got, G. gott, Goth. guth, gutha, guda. Connection with Skt. hūta, called upon, is suggested, God being 'one always called upon or invoked[2]'.

185. gold = hiraṇya

From AS. gold ; akin to : Goth. gulth, OFris, OS. G. gold, ON. gull. The d is a past participle suffix, as in cold, old, loud, god[3] etc. and the stem remains gol-. Connection with Skt. hari (yellow), and hiraṇya (gold) is suggested. Skt. h = orig. gh = Teut. g; Skt. r = Teut. r. l.

186. gossip = hūta-sabhā

From ME. gossib, godsib fr. AS. godsibb (person related to God). AS. sibb is akin to OHG. sippa, MHG. sippe (consanguinity), Goth. sibja, and its connection with Skt. sabhā, "a village community, notoriously interrelated" (Walshe), may be possible[4].

---

[1] See SED.

[2] Vide Origins, p. 259 ; Lanman's Sanskrit-Reader, p. 287.

[3] Century.

[4] Vide Lanman's Sanskrit Reader, P. 267 ; Origins, P. 259, para 8. Lanman thinks Skt. sabhā probably originally meant 'family' (op. Cit.)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

187. grab, grabble = grabh-, grah-(seize)

From Du. grabbelen. Kinship with Skt. grah-, to seize, may be accepted. grabh- or grah- is for *ghrabh-, and hence there is no phonetic difficulty.

188. grass = gras-, ghāsa

From ME. gras, gres etc. fr. AS. graes ; akin to Goth. gras, OS. gras, OFris. gers, gres, Connection with Skt. gras-, to devour, is poropsed by MW. inspite of the phonetic difficulty of comparing Skt. g with a Teut. g. We had better connect Skt. ghāsa (grass).

189. greed = gṛdh-

'Greed' comes by back-formation from greedy fr. ME. gredi fr. AS. graedig ; cf. OS. gradag, Goth, gredags (cf. Goth. gredus, hunger). Therefore Skt. gṛdh-, to covet, (for *ghṛdh-) is clearly connected.

190. green = harit, hari

From ME. grene fr. AS. grene. Probably connected with Skt. harit (green) or hari (yellow).

191. greet = hrād-(roar)

From ME. greten fr. AS. gretan ; other Gmc. forms are : OS. grotian, OFris. greta, OHG-gruozen, etc., connection with Skt. hrād-, to roar, may be possible[2]. The basic idea of 'greet' is "to call", says Webster.

192. grin = ghṛṇ-

From ME. grinnen fr. AS. grennian. Probably connected with Skt. ghṛṇ-(to hate) ; cf. OHG. grennan (mutter, probably murmur in suppressed pain or hate).

193. grind = ghūrṇ-

From ME. grinden fr. AS. grindan. The word is not found in other Teutonic dialects except in derivatives like grist etc. says Whitney. But we think grist and grind belong to separate roots. 'grind' may be connected with Skt. ghūrṇ-(to turn),

[1] Century Dictionary.

[2] Vide Origins, P. 267.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

since 'grinding is generally by turning a wheel. In colloq. Bengali ghūrṇ- becomes ghuruṇḍi. Perhaps Eng. grind originally meant 'turning of a wheel'.

194. grist = ghṛṣ-

From ME. grist fr. AS. grist (grinding), which seems connected with Skt. ghṛṣ-(to rub), whence pp. ghṛṣṭa.

195. guest = ghas-(eat)

From ME. gest, geest fr. AS. gaest, gest etc. Insertion of u and sometimes h in its modern English spelling (cf. ghest) is erroneous ; akin to : Goth. OS. gast, L. hostis. Kinship with Skt. ghas-(to eat) may be possible[1].

196. gut = hu-

From ME. gut, gutte etc. fr. AS. gut (intestine, a channel, a water-course). Lanman suggests connection with Skt. hu-(to pour, offer).

197. guth (battle)= hati, heti

This is an Anglo-Saxon word not represented in modern English ; connection with Skt. hati (striking) or heti (missile) may be possible.

198. hale, heal, whole = kalya

Connection of all these with Skt. kalya (healthy) seems probable.

199. half = kḷpta

From AS. healf, half ; akin to : Goth. halba, OFris & OS. half, G. half ; Walshe[2] thinks the basic idea is "cut off". Hence the connection with Skt. kḷpta (cut), L. scalpere (to cut) may be possible.

200. hall = śālā, śaraṇa

From ME. halle, hal fr. AS. heal, heall, which is akin to OS, OHG. halla, ON. holl (large house). Hence the connection with Skt. śālā (house). The doubling of the l in all the Teutonic

[1] Morris—Outlines of English Accidence.

[2] Origins, P. 275.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

words may be due to an assimilated nasal. Hence the connection with Skt. śaraṇa (shelter) also is probable, as proposed by Lanman.

201. hammer = aśmā

From ME. hamer fr. AS. hamer, hamor ; ON. 'hammarr' originally meant rock, the primitive Norse hammer being made of rock. Connection with Skt. aśmā (stone, anvil, hammer) is therefore acceptable.

202. hang = śaṅk-

From ME. hangen fr. AS. hangian ; akin to : OS. hangon, OHG. hangen, etc.; kinship with Skt. śaṅk-(to hesitate, hang or tremble in the balance) may be possible.

203. hard = kratu

From ME. hard, herd fr. AS. heard ; cf. OFris. herd, OS. hard, OHG. harti, Goth. hardus ; connection with Gk. kratos (strength), kratus (strong), and Skt. kratu (power) is likely.

204. hare = śaśà

From AS. hara ; akin to Du. haas, G. hase, etc. Skt. śaśa (hare) is obviously connected. The r in the English form for Skt. ś is an apparent irregularity. Other Gmc. forms show an s in this place. It may be that s is the original sound here, and Skt. ś is a late levelling due to the initial ś[1]. This s became voiced (i.e. became z) because of the following accent, and finally became r, by Verner's law.

205. harm = śṛ-(to crush)

From AS. hearm ; akin to G. harm, Da. harme, etc. Lanman proposes connection with Skt. śṛ-, to crush, and says it "anwers to a Skt. *śarma[2].

206. harrow = kṛs-(to draw)

From ME. harwe fr. AS. hearge. Morris suggests connection with Skt. kṛṣ-, to draw[3].

---

[1] Vide Max Muller's Lectures on the Science of Language II, P. 273.

[2] Lanman's Sanskrit Reader, P. 260.

[3] Vide Rev. Richard Morris—Historical Outlines of Eng. Accidence.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

207. has = kās-(to cough)

This is an Anglo-Saxon word lost in modern English, meaning 'horase', 'husky.' Connection with Skt. kās-, to cough, may be possible[1].

208. hate = śatru

From ME. hate fr. AS. hate ; akin to OS. hati, D. haat, OHG. haz. Goth. hatis, etc. MW thinks connection with Gk. kotos (grudge, rancour, ill-will), Skt. śatru (enemy) may be there.

209. haven = kapāla

From ME. haven etc. fr. AS. haefen etc ; akin to : OHG. hafan, G. hafen, Da. havn, etc. MW suggests connection with Skt. kapāla (skull, a cup).

210. head = kapāla

From ME. had, heved, heaved fr. AS. heafod ; other Teutonic forms are ; Goth. haubith, OHG. houbit, ON. hofuth, OFris. haved, had etc. ; kinship with L. caput (head), Skt. kapāla (skull) is probable[2]. Webster proposes Skt. kapucchala (hair of the head).

211. -head,-hood = ketu (sign)

-head, a variant of -hood, which is from ME. -hode, -hod, -hed, -hede, fr. AS. hād (state, condition) ; akin to : OHG -heit, OS. -hed, Goth. haidus (manner, way), etc. ; connection with Skt. ketú (sign, brightness) is clear. The voicing of t to d is due to the accent following t.

212. heart = hṛd, śrad

From ME. harte, herte, fr. AS. heorte ; akin to : OFris. herte, OS. herta, OHG. herza, G. herz, Goth. hairto, ON. hiarta, Gk. kardia (faith), LL. credere (trust), cor, cordis (regard), Lith. sirdis, szirdis ; connection with Skt. śrad (faith) is phonetically valid but that with hṛd (heart) is not, since we expect a k or ś in Sanskrit for a Teut. h, Gk. k, and L.c. Yet it is difficult to

[1] Ibid.

[2] Patridge, Whitney etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

sever the connection of Skt. hṛd, hṛdaya (heart) with these words, inspite of the phonetic difficulty[1].

213. heel = kakṣa

From ME. heel, heele, fr. AS. hela, haeḷa, for *hohila, diminutive of hol (heal), which Patridge connects with Skt. kakṣa, kakṣā (armpit). But the connection is doubtful.

214. hell = śarman

From ME. helle fr.AS. hell, hel (the abode of the dead); akin to: ON. hel. Goth. halja, OHG. hella, AS. helan (to conceal), L. celare, Gk. kalyptein, OIr. celim (I conceal), etc. Webster proposes connection with Skt. śarman (shelter, protection) too.

215. helm = śarman

From AS. helm. (protection, protector, helm). Connection with Skt. śarman (protection) seems probable, as suggested by Whitney. "Śarman is from an assumed śar-, śal-, represented by AS. helan (to conceal), Eng. heal (to cover)." (Century). English 'helmet' also belongs here.

216. help = klp-(help, bring about)

From ME, helpen fr. AS. helpan ; akin to Goth. hilpan, OHG. helfan, OS. helpan, etc ; connection with Skt. klp-(to help etc.) may be possible[2].

217. herian (praise) = śaṁs-

This Anglo-Saxon word, meaning "to praise", is now obsolete. Its connection with Skt. śaṁs-, to recite, praise, is suggested by Lanman.

---

1 Vide Jespersen—Language, pp. 295-296, where Jespersen makes the following remarks: "There are many instances in which it is hardly possible to deny etymological connection, though the phonetic laws are not observed..... It is hard to keep apart two similar forms for 'heart' one with initial gh in Skt. hṛd, Av. zered, and another with initial k in Gk. kardia, ker, L. cor, Goth. hairte etc". We have discussed the matter in a chapter below.

2 Vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

218. hench-(man) = śaṅku
(groom)

From ME. hencheman, henman, contracted from henges tman fr. AS. hengest, hengirt (horse)+man. Patridge thinks AS. hengest may be connected with Skt. śaṅku (nimble, horse).

219. herd = śardha

From earlier heard fr. ME. heerde, heorde fr. AS. heord ; akin to OHG. herta, Goth. hairda, etc.; connection with OBulg. sreda (herd), Skt. śardha (a host, troop) may be possible. cf. also Lith. kerdzius (a shepherd),

220. hide (skin) = sku-(to cover),
gudh-(wrap up)-MW,

From ME. hide fr. AS. hyd ; cognate with OHG. hut, G. haut, ON. huth, L. cutis (skin), Gk. skutos (skin), though the accent of the Greek word cannot justify the voicing of the t to d in the English forms. Connection with Skt. sku-, to cover, may be possible, seeing that an initial s occurs in Gk. skutos (skin), L. scutum (a shield) also. From this Whitney supposes the English word also originally had an initial s. MW. proposes Skt. gudh-(wrap up).

221. hide = kuhara

From ME. hiden, huden fr. AS. hydan, which is akin to OFris. huda, LG. huden, Gk. keuthein (to conceal), etc. Hence the connection with Skt. kuhara (a cavity) fr. kuh-, to cheat, may be possible. MW. thinks kuh- may be related to guh-, to hide[1].

222. hind (deer) = śama

From ME. hind hynde etc. fr. AS. hind ; akin to OHG. hinta, G. hinde, ON. hind. Patridge connects it with Gk. kemas (young deer), Skt. śama (hornless), saying that the d is perhaps a suffix, the root being *him-. But the sense *hornless" is perhpas secondary to "harmless".

[1] Vide SED on kuhara.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

223. hip = kubja

From ME. hip, hippe, hupe, fr. AS. hype ; of. OHG. huf, Goth. hups, Gk. kubos (hollow above the hips of cattle). Connection with Skt. kubja (crooked, hump-backed) is suggested by Rev. Morris[1].

224. hire = krī-

From ME. hiren, hyre, huren, fr. AS. hyrian ; cognate with OFris. hera MHG. huren, etc. Root unknown says Whitney. MW. however connects it with Skt. krī-, to buy, which is acceptable.

225. hive = kūpa

From ME. hive, hyve, fr. AS. hyf. ; connection with L. cupa (a tub, cask), and Skt. kūpa (cavity, well), kupikā (a small jug) may be possible[2].

226. hoar = śyāva (brown)

From ME. hor, has fr. AS. har (grey, old). Connection with AS. haewen (blue, bluisn grey), OSl. sivu (grey), and Skt. śyāva (brown) is suggested by Patridge. Skeat[3], however, suggests Skt. ketu (sign) which does not seem probable, for ketu is connected with -hood, -head.

227. hoarse = kās-(to cough)

From ME. hoors, hors fr. AS. has which is akin to OHG. heis, Icel. hass, etc., ; connection with Skt. kās-, to cough, as proposed by Morris may be possible[4].

228. home = kṣema

From ME. hom, ham fr. AS. ham ; akin to OS. hem, Goth, haims, ON. heimer, etc. ; connection with Skt. kṣema (home ?) fr. ksi-, to dwell, may be ppssible[5]. cf. dhāma fr. dhā dhā.

---

1 Morris—Eng. Accidence, p. 17.

2 Vide Origins.

3 Skeat—Concise Etymological Dictionary.

4 Morris—English Accidence, p. 21.

5 Skeat—Concise Etymological Dictionary ; Origins, etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

229. honey = kanaka

From ME. honi, huni fr. AS. hunig, huneg; akin to ; OFris. hunig, OHG. honang, ON. hunang, etc. The word may be allied to Skt. kanaka (gold, golden), as proposed by Patridge. The voicing of the latter k to g in Gmc. is regular, because the accent does not immediately precede k.

230. hood = chatra (parasol)

From ME. hood, hod, fr. AS. hod ; akin to : OFris. hode, OHG. huot, G. hut. etc. ; cognate relation with Skt. chatra (parasol) fr. chad-, to cover, is suggested by Patridge. MW. compares Skt. chad- with Goth. scadus. But both leave phonetic difficullties : In the first case, as Skt. ch=orig. sk, we expect an intitial s in the English word and there is d for Skt. t or d ; in the second we compare Skt. d to Teut. d.

231. hoof = śaphà

From AS. hof, which is akin to : OFris, OS. hof, ON. hofr, etc. Hence the connection with Skt. sapha (hoof) may be possible ; Skt. ph=orig. p=Teut. f. Of course the accent requires the voicing of p to be in Germanic, which is wanting.

232. hop (leap) = kubhanyu[1]

From ME. hoppen, fr. AS. hoppian ; other Gmc. forms are : MHG. hupfen, MD. huffen, ON. hoppa ; cognation with Gk. kubistan (to dance), Skt. kubhanyu is proposed by Patridge though the Skt. word has a bh which ought to have become b in the English form.

233. hope = kup-(be moved)

From AS. hopian, which MW compares with L. cupio, Skt. kup-, to be excited.

234. horn = śṛṅga, śiras, karaṅka (skull, bone)

From AS. horn ; akin to OFris. OS. OHG. etc. horn, Goth. haurn, ON. horn, Runic horna, Bret. korn, Mx. caryn, L. cornu (horn), Gk. keras, karnon (horn) ; kindred with these is also Skt.

[1] RV. V. 52. 12. The meaning of the word is—'dancing' according to Patridge, but 'desirous of water' according to Sāyaṇa.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

śṛṅga (horn). MW. further proposes Skt. śiras (head), and karaṅka (skull, bone).

235. hose = koṣa

From AS. hosu, which is akin to : ON. hosa, OHG. hosa. Du. hoos, etc ; hence Skt. koṣa (a sheath, container) may be connected.

236. hound = śvan

From ME. hound, hund fr. AS. hund ; other Teut. forms are : OHG. hunt, G. hund, OFris. hund, hond, Goth. hunds ; etc ; cognates from other languages are : L. canis, Gk. kuon, OPruss. sunis, Lith. szunis, Zend sunis and Skt. śvan (dog). The formative d is not found in the non-Teut. forms. (Whitney).

237. house = koṣa

From ME. hous, hows, hus, fr. AS. hus ; akin to OHG. hus, Goth. hus, etc. ; connection with Skt. koṣa (sheath, store-room etc.) is probable. Wihtney and Patridge propose connection with Eng. hide and thereby with Skt. chad-, to cover, with which 'hide' is connected.

238. hremman = kṣam-(to endure, pardon)

This is an Anglo-Saxon word meaning 'to hinder'. MW. suggests connection with Skt. kṣam-(to pardon, endure, suppress anger).

239. hull = śaraṇa

From ME. hule fr. AS. hulu ; other Gmc. forms are :OHG hulla (a cover,) D. hulze (sheath), etc. This and the words like hall, hell, hill, hole, hold, hollow, helm etc. are regarded as belonging to the same- root[1]. Hence Skt. śālā, śaraṇa, śarma become connected.

240. hump = kubja

The word is borrowed from a LG. dialect of the continent. cf. D. homp, LG. hump. Whitney thinks the word is a nasalised form from a root *hup, and connects it with Gk. kuphos (hump), Skt. kubja (hump-backed).

---

[1] Century on 'heal'

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

241. hundred = śatá

From ME. hundred, hunderd etc. fr. AS. hundred, fr. hund + -red (counting). With 'hund' is connected L. centum, Gk. hekaton, Skt. śatám, Av. satem. Lith. szimtas ; etc. The voicing of t to d is due to the accent following t, seen in both Sanskrit and Greek cognates.

242. hurdle = kṛt- (to spin), cṛt- (to bind).

From ME. hurded, hyrdel fr. AS. hyrdel fr. *hord, *hyrd[1]; connection with L. crates, cratis (hurdle) Gk. kurte, kurtos (a fishing basket), and Skt. kṛt- (to spin), cṛt- (to bind) may be possible[2].

243. husky (hoarse) = kās- (to cough)

A variant of Eng. dial. hasky (dry, rough) (Whitney). According to Skeat this is akin to 'husk' (dry, dry outer sheath of paddy). Morris proposes connection with Skt. kās-, to cough.

244. I = aham

From AS. ic ; akin to : OS. ic, ik, ec, OFris. ik, Goth. ik, L. ego, Gk. ego(*n*); connection with Skt. aham (I) is possible. For phonetic discussions please see Chapter VI.

245. -ing = -ant

This present participle suffix comes from -inde fr. AS. -inde which is akin to Goth. -and, L.-ant, -ent, Skt. -ant[3], and Gk. -ont (cf. Gk. pheront, Skt. bharant).

246. jump = jhampa

From ME. jumpen fr. Sw. gumpa (jump); akin to : Dan. gumpe, MHG. gumpen ; connection with Skt. jhampa (jump) is probable. Skt. jh = orig. gh[4] = Teut. g. But the unshifting of p to f may be due to the precceding consonant.

---

[1] Century.

[2] Ibid ; also Skeat—Concise Ety. Dic.

[3] Origins, p. 851.

[4] Schleicher's compendium I, p. 81.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

247. ken = jñā-

From ME. kennen (know), fr. ON. kenna (know) to fr AS. cunnan (know) ; akin to OFris. kunnan, Goth. kannjan, etc. Connection with Skt. jñā-, to know, is clear. Skt. j=orig. g=Teut. k.

248. kin = jana, gana

From ME. kin, kyn etc. fr. AS. cynn, cyn ; akin to OS. kunni, OHG. cunni chunni, Goth. kuni ; etc. The word is clearly allied to L. genus, Gk. genos, Lith. gamas, and Skt. jana (race), fr. jan- (to be born, beget).

249. king = janaka

From ME. kyng fr. AS. cyng fr. cyning, which is akin to OS. kuning, D. koning, OHG. kunine, chuning, G. koning ; etc. Prof. Max Muller thinks these words are akin to Skt. janaka[1]. Whitney disagrees. He derives AS. cyning fr. cynn (Eng. kin), race, but says that the notional relation between 'king' and 'kin' is undetermined. It is better therefore not to derive 'king' from 'kin' (or cyning from cynn), but to derive both from the roat jan- (beget), and connect cyning with Skt. janaka (progeniter, ruler of the family, ruler).

250. knee = jānu

From ME. kne fr. AS. cneo ; akin to ; OFris. kne, OHG. Goth. kniu, etc. ; connection with L. genu, Gk. gonu, Skt. jānu (knee) is clear.

251. know = jñā-

From ME. knowen etc. fr. AS. cnāwan, which is akin to : OHG caan, Ocel, knā, L. gno- in noscere for *gnoscere cognoscere, ignoscere,Gk. gno- in gignoskein, and Skt. jñā-, to know.

252. ladder = śri- (to resort to)

From ME. ladder fr. AS. hlaeder ; cf ; OFris. hladder, OHG. hleitar ; etc ; connection with Skt. śri- (to resort to,

[1] Lectures on the Science of 'Language II, pp. 321-323 ; Also vide Richard Morris—Historical Outlines of English Accidence, p. 23.

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY
Jangamwadi Math, Varanasi
Acc No. 8241
CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

enter, go, climb etc.) may be possible. cf. paśyati Kṛṣṇaṁ śrita Devadattam, where śri- has the sense of mounting or climbing. The element -der is perhaps for Skt. agent-suffix -tar.

253. lake = rej-

Lake, to play, comes form ME. laken, laiken fr. As lakan, which is akin to Goth. laikan (leap), Icel. leika ; etc ; kindred relation with Skt. rej- (to shake, tremble) may be possible.

254. lap = lamb- (to hang down)

From ME. lappe fr. AS. laeppa (skirt of garment) ; prob. akin to Icel. lapa (hang down), Dan. lap (lap, loose hanging portion), L. labi (fall), and Skt. lamb- (to hang down).

255. -law, -low = śri-

From AS. hlaw ; other Gmc. forms are : OS. hleo, OHG. hleo (grave-mound, hill), Goth. hlaiw. The spelling -low is probably due to analogy with 'down' (high land). The word occurs in mood-law, etc. Connection with Skt. śri-, to lean, is proposed by Lanman.

256. lean = śri-

From ME. lenen etc. fr. AS. hlinian, hlaenan (to cause to lean), which is akin to L. clinare, to lean, Gk. klinein (blind), and perhaps to Skt. śri- (to lean, resort to)

257. lend, loan = ṛṇa, ric- (to leave)

From ME. lenen fr. AS. laenan fr. laen (loan) which may be connected with Skt. ṛṇa (loan) or the root ric- (to leave)[1].

258. lick = lih-

From ME. licken fr. AS. liccian ; cf. OS. lekkon, Du. likken, OHG. leccon, Goth. bi-laigon (lick), Gk. leikhein (lick), Skt. lih- (to lick). Skt. h (for gh) = Gk. kh = Goth g is valid ; but the other Gmc. forms show c or k which cannot be compared with Skt. h or Gk. kh or Goth. g. It is supposed that the Teut. forms other than Gothic are perhaps from an older *ligná of which the n is first assimilated to g (ligga) and then the whole shifted to licca- according to Paul's law. (Vide NED).

[1] Vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

259. lief = lubh- (desire)

From ME. leef etc. fr. AS. leof; cf. OS. liof, OFris, liaf, Goth. liubs (dear), Russ, liubu (dear), OBulg. liubu; connection with Skt. lubh-, to desire, is possible. Skt. bh = Teut. b; hence the Gothic form is regular here. But the AS. form has an f which is occasional for Skt. bh or Teut. b; cf. Skt. darbha. AS. Eng. turf; Skt. saptan, Goth. sibun, AS. seofon.

260. light = ruc- (to shine)

From ME. liht etc. fr. AS. leoht etc., which is clearly connected with Gk. luk- (shine), in leukos (white, bright), L. lux (light), and Skt. ruc- (to shine).

261. light = laghn

From ME. light etc. fr. AS. leoht etc., which is compared with Goth. leihts (light), L. levis, Gk. elakhus, and Skt. laghu (light). For the relation Skt. gh : Teut. h please see chapter VI.

262. life, live = lip-

From ME. lif, lyf fr. AS. lif; akin to OS. lif, OFris. lif; etc.; connection with Gk. liparein, to persist, and Skt. lip-, to stick to, may be possible.

263. limp = lamb-

The word does not occur in ME. or Anglo-Saxon[1]; cf. LG. lumpen, MHG. limphen (limp); connection with Skt. lamb- (to hang down) is probable.

264. list, listen = śruṣṭi

From ME. listen etc. fr. AS. hlystan, which may be compared with Skt. śruṣṭi (hearing, obedience) Lith. klausti (to hear), OBulg. slukhu (hearing).

265. long = dīrgha

From ME. long, lang, fr. AS. long, lang; other Gmc. forms are: Goth. laggs, Dan. lang, OS. lang, Icel. langr; etc. Whitney compares with these OPers. dranga (long), saying that d is lost and r changed to l in Latin etc. (i.e. Latin, Teutonic, Greek). Hence Skt. dīrgha (long) is akin.

---

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

266. look = lok- (to see)

From ME. loken etc. fr. AS. locian; connection with Skt. lok-, to see, is proposed by MW[1] inspite of the phonetic difficulty of comparing Skt. k with Teut. k. Wihtney, Max Muller and Lanman have opposed it. We include it here for the following reasons: (1) Grimm's law is less strictly enforced on medial and final consonants (Max Muller–LSL–II. p. 242); (2) There are many istances in which it is hardly possible to deny etymological connection, though the phonetic laws are not observed ...where etymologies are too palpable, even the strictest scholars momentatily forget their strictness (Jespersen, (Language, pp. 295-296); (3) At least one scholar (MW) proposes the connection.

267. lop = lamb-

Lop, to bend, hang down; connection with Skt. lamb- (hang down) is probable.

268. lose = lū- (cut)

From ME. losien fr. AS. losian (to be destroyed); connection with Gk. luien (to loose), Skt. lū- (to cut) is accepted by Patridge.

269. loud = śrutá

From ME. loud, lud fr. AS. hlud, which is comparable with L. in-clutus (famous), G., klutos (famous), and Skt. śrutá (heard). Since the accent follows the t, the corresponding Germanic sound for t is d according to Verner's law.

270. love = lubh-

From ME. loven, luben etc. fr. AS. lufian etc.; akin to: Goth. liubs (dear), OFris. luvia etc; the Anglo-Saxon f and Goth. b indicate original bh. Hence the connection with Skt. lubh-, to desire, Lith. lubju (to desire), Russ. liubiti (love) is clear.

271. lungs = laghu

From ME. lunge, longe fr. AS. lungen; akin to: OFris. lungen OHG. lungunna, lunga etc; connection with L. levis

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(light), Skt. laghu (light) is proposed. The semantic connection may be due to the thinness (hence weightlessness) of the lungs.

272. maggot = matkuna (bug)

From ME. madok (worm, maggot) ; akin to ON. mathkr, Goth. math, OS. matho ; connection with Skt. matkuṇa (bug) is therefore probable.

273. main (strength) = magha

From ME. main, mayn fr. AS. maegen (power) ; akin to : OS. megin, OHG. megin. Connection with Skt. mah- (to magnify) is obvious.

274. man = manus, manu

From AS. man, mann, manna etc. Other Germanic forms are : Goth. manna, OHG. man, OFris mann ; etc. comparable with Skt. manus (man) or manu (man).

275. mane = manyā (nape)

From ME. mane mayne fr. AS. *manu ; kindred Gmc. forms are : OHG. mana, menni, OS. meni, OFris. mona ; etc. These are comparable with Skt. manyā (nape of the neek, Gk. mannos, manos, (necklace)

276. mare (as in night-mare) = mṛ- (crush)

From ME mare, mere fr. As. mara, which is "probably literally 'crusher', from the root of As. mirr-an (Eng. mar)", to mar crush. Hence the connection with Skt. mṛ (to crush) may be possible.

277. marrow = majjan

From ME. marowe etc. fr. AS. mearg ; kindred Gmc. froms are : OHG. marag, ON. mergr, OFris. merg ; etc. Connection with Skt. majjan (marrow) is generally proposed. But the phonetic difficulty of comparing Skt. j (= orig. g) with Teut. g arises. NED remarks—"The Skt. majjan is anomalous, as it would point to an old Aryan type with g instead of gh" (Orig. gh is pointed to by the Gmc. forms).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

278. may = mah-

From AS. maeg (be able) ,which is akin to : Goth. etc. mag. Connection with Skt. mah-, be great, is probable.

279. me = mā

From AS. me, mec ; cf. Goth. mik, Icel. mik, OHG. mih ; OS. mik, mi. Probably originally two forms existed, one with a guttural and one without it, as seen in AS. mec, Goth. mik on one hand and AS. me, OS. mi on the other. This is substantiated by the Skt. forms, mahyam, me and mā. For the connection Skt. h (=orig. gh) : Teut. k, please see chap. VI.

280. mead = madhu

From ME. mede, methe fr. AS. medu, meodu ; akin to OFris. mede, OHG. metu, mito ; etc ; connection with Skt. madhu (honey, wine), Gk. methu (mead) is clear.

281. meal = mṛ- (crush)

Meal, grain coarsely ground, is from ME. mele fr. AS. melu, melo. Connection with Gk. mull-ein, to grind, and Skt. mṛ-, to crush, may be possible.

282. mean = man-

From ME. menen fr. AS. maenan. Connection with Skt. man-, to think, is obvious.

283. meat = medas

From AS. mete which is akin to OS. meti, ON. matr, OHG. maz. Connection with Skt. medas (fat) is probable.

284. meed = mīḍha (booty)

From ME. mede fr. AS. med ; cf. OFris. made, OS. meda, Goth. mizdo, OSL. mizda, Gk. misthos, Av. mizda. Hence Skt. mīḍha (for *mizdha), booty, may be connected.

285. migan = mih-

Mig-an, to water, is Anglo-Saxon. It is clearly connected with Skt. mih-, to make water, to emit semen. (Prob. orig. to pour, cf. megha).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

286. mere (lake) = mīra (ocean),
maru, maryādā (sea-shore)

From AS mere ; cf Goth. marei, OS meri, OFris. mere, G. meer, ON. marr ; etc. Connection with Skt. mīra (ocean) is clear. Patridge proposes Skt. maryādā (sea-shore), and Lanman and Whitney Skt. maru (desert), which are less probable. (The word 'mere' occurs in Winder-mere, mer-maid for *mere-maid).

287 mere (famous) = smar-

From ME. meere, mare fr. AS. maere mere ; akin to Goth. mers (famous), Icel. maerr, OGH: mar. Whitney suggests connection with Skt. smar-, to remember.

288. mickle = mah-

From ME. mikel etc. fr. AS. micel. mycel ; akin to OS. mikil, OHG. michil mihhil, Goth. mikils ; Gk. megas (great), L. mag-nus (great) Hence the connection with Skt. mah-, to be great. For the relation Skt h : Teut. k please see Chap. VI

289 mid, middle = madhya

Mid, from AS. mid, which is clearly cognate with Skt. madhya. Middle, fr. ME. and AS. middel is from AS. mid with formative -el.[1].

290. milk = mṛj- (to rub)

From ME, mylk etc. fr. AS. meole etc. akin to : OFṛis. melok OHG. miluh, Icel mjolk ; etc. The origin of the noun 'milk' is probably from the verb 'milk',. for we have Skt. mṛj- (to rub, wipe out), Gk. amelgein (to milk i.e. wipe out milk by rubbing the teats) and the sense of milking is perhaps secondary to 'rubbing'.

291. mind = manas

From AS ge-mynd ; cf Goth. ga-munds, Ga-minthi etc. Connection with Skt. man-, to think, and deriv. mati, manas is clear.

---

[1] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

292. minnow (small fish) = mīna (fish)

From ME. menow fr. AS. myne, which is clearly the same word as Skt. mīna (fish).

293 mint = math-

From AS. mynet (coin, mint) ; other Gmc. forms are : OFris. minote, OHG. muniza, Dan mynt ; etc. MW. proposes connection with Skt. math- or manth-, to churn, Gk. minthe, and L. mentha, inspite of the obvious phonetic difficulties.

294. mist = mih- (mist), megha

From ME. & AS. mist, (darkness) ; Most Germanic forms are 'mist' ; Goth form is maihstus (dung). Connection with Skt. mih-, to sprinkle, urinate, and megha, cloud, is generally proposed. In that case loss of the guttural seen in Skt. and the unoriginality of the portion -st is to be assumed.

295. mix = miśr-

From Fr. mixte fr. L. mixtus fr. misc-ere (to mix) ; cognate with : OHG. miskan, MHG. mischen, OBulg. mieshati, Russ. miesiti, L. misc-ere, Gk. misgein ; connection with Skt. miśr, misr- (to mix) is probable.

296. mold = mṛ-

From AS. molde, "with formative d from the verb represented by Goth. malan, AS. malan, grind" (Century). Hence the connection with Skt. mṛ-, to crush, may be possible.

297. month, moon, Monday = māsa

All these are derived from the same base which may be seen in Gk. men (month) Skt. māsa (month) and L. mensis (month). The root is probably mā-, to measure, which is extended by a nasal in Teut. and Gk. (mon, men) by a sibilant in Skt. (māṣ-), and by both in L. (mens-)

298. moor (waste land) = maru

From AS. mor ; akin to Du. moer, G. moor ; etc. Connection with Skt. maru (desert) is obvious.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

299. mother = mātṛ

From AS. modor. Connection with Skt. mātár (mother) is well-known. The d in the Teut. form for t in Sanskrit is by Verner's law.

300. mourn = smaraṇa

From AS. murn-au ; cf. OHG. mornen, ON. morna (pine) ; connection with Skt. smaraṇa (remembrance) fr. smṛ-, may be possible.

301. mouse = mūṣ

From AS. mus ; cf. Du. muis, Gk. L. mus ; Skt. mūṣ (mouse) is clearly the same word.

302. much = mah-

From AS. micel (mickle). Connection with Gk. megas (great), L. mag-nus (great), and therefore Skt. mah-, to be great, is admissible. The relation Teut. k : Gk. L. g : Skt. h is not sanctioned by Grimm's law. But since Teut. k : Gk. L. g ; and Gk. L. g: Skt. h are admitted, Teut. k : Skt. h also becomes admitted. For further discussions on this point vide Chap. VI.

303. murder = mṛtyu, mṛti

From AS. morther, which is clearly connected with Skt. mṛti, mṛtyu (death) fr. mṛ-, to die.

304. my = me

From ME. mi fr. AS. min ; connection with Skt. me (my) is clear.

305. naca (skiff) = nau (boat)

This is an Anglo-Saxon word lost in modern English. Lanman proposes connection with Skt. nau (boat).

306. nail = nakha

From AS. naegel ; cf. D. nagel, G. nagel, L. unguis, Gk. onukh ; Teut. and L. g and Gk. kh require that Skt. should show a gh, but actually we have Skt. nakha. It may be that Skt. nakha is for *nagha, as suggested by some.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

307. naked = nagna

From AS. nacod ; connection with Skt. nagna (naked) and L. nudus is possible. L. d for Skt. g is due to the fact that Centum languages sometimes dentalise or labialise the original gutturals.

308. name = nāman

From AS. nama, which is clearly the same word as Skt. nāman, L. nomen, Gk. onoma.

309. nave, navel = nābhi, nābhila

From AS. nafu and nafela respectively. Connection with Skt. nābhi, nābhila is clear. Skt. bh is sometimes represented by f in Anglo-Saxon, as in Skt. garbha, AS. calf.

310. near = naś- (attain)

From ON. naer, comparative of na-=AS. neah (near) ; hence connection with Skt. naś-, to attain, may be possible.

311. nefa = napāt

This AS. word, unrepresented in modern English, means 'nephew'. Hence the connection with Skt. napāt (offspring) is acceptable.

312. nest = nīḍa

From AS. nest, which is comparable with Skt. nīḍa (nest), for *nisda, probably from ni- (down)+sad- (sit); forms from other languages are : L. nidus, Lith. lizdas ; Gmc. forms are uniformly 'nest' barring ME. nist, nyst, beside nest.

313. net = nah- (bind)

From AS. net ; cf. Du. net, Da. net, G. netz ; connection with Skt. nah-, to bind, is proposed by some. The relation Skt. h (=dh) : Teut. t is unusual, but may be valid on the assumption of an original variant *nad-, beside *nadh- seen in Skt. nah-. (Please see Chap. VI). Probably the root nah- stands for two separate roots, *nadh- and *nagh-, the former being connected with Eng. net, and the latter with L. nect-, to bind.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

314. nether = nitarām

From AS. neothera, which can be compared with Skt. nitarām (down).

315. new = nava

From AS. niwe; connection with Skt. nava (new), Gk. neos, L. novus is clear. 'News' is the plural of 'new.' (hence Skt. navā-s).

316. night = nakta, nakti

From AS. niht, which is a clear cognate to Skt. nakta, nakti (night).

317. niman = nam-

This word is Anglo-Saxon, lost in modren English, meaning to bend; hence Skt. nam-, to bend, salute, is connected.

318. nine = navan

From AS. nigon, nigan; other Gmc. forms are: OS. nigun, OFris. nigun, Goth. nium, OHG. niun, ON. niu; also, L. novem, Gk. ennea; The 'g' in some of the Teutonic forms including AS. seems to be unoriginal (Vide NED). Hence connection with Skt. navan (nine) is clear.

319. nix = nij- (wash)

From G. nix (water-elf), which may be compared with Gk. nizo (wash) and Skt. nij- (wash).

320. no = na

From AS. na. connection with Skt. na, no is clear.

321. nose = nāsā, nas

From AS. nosu; Skt. nāsā (nas) is a clear cognate.

322. now = nu, nū, nūnam

From AS. nu; connection with Skt. nu, nūnam are proposed by some.

323. oar = aritra (oar)

From AS. ār; akin to: ON. ār, Da. aare, Sw. ara; connection with Skt. aritra (oar) may be accepted. Also cf. Skt. ara (spoke of a wheel).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

324. oat = anna

From AS. ate. Lanman proposes connection with Skt. anna (ad-na), food.

325. of, off = apa

From AS. of aef; connection with Skt. apa (away, from) is clear.

326. ooze = vasā

From AS. wase; cf. ON. veisa (puddle); connection with Skt. vasā (fat) may be possible.

327. ore = ayas

From ME. or<AS. ār (brass, copper); kindred forms are: ON. eir, Goth, aiz, OHG. er, L. aes (copper, bronze); hence Skt. ayas (metal, iron; "orig. meaning a lump of metal, prob. copper or bronze"—Webster).

328. other = ítara

From AS. other, which is usually compared with Skt. antara (difference); but probably this is to be connected with Skt. itara (other). (For the difficulty in connecting antara, please refer to Rule 5, Verner's law, in Chapter VII. For the accent in ítara, Vide Macdonell—Vedic Grammar, SED etc.)

329. otter = udra

From AS. otr, cf. Du and G otter; connection with Skt. udra (other) is obvious.

330. out = ud (up- or out-wards)

From AS. ut, which is comparable with Skt. ud (upwards or outwards).

331. oven = ukhā (cauldron)

From AS. ofen; cf. ON. ofn, OHG. ovan, Goth. auhns; connection with Skt. ukhā (cauldron, boiler) is suggested. For Skt. k=Teut. f, cf. Skt. vṛka, AS. & OS. wulf, OFris. wolf, Goth. wulfs, ON. ulfr. Also cf. Syl. ākhā (oven).

332. over = upári

From AS. ofer; cf. Goth. ufar, OHG. obar, G. uber, ober; hence the connection with Skt. upari (over). The failure of

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Verner's law here may be due to analogy, for we have Skt. úpa, Goth, uf; Skt. ápa Goth. af, AS. of; so the p in Skt. upari may be represented by an f in Teutonic on the anlogy of the above forms.

333. owe = īś-

From AS. ag- an; cf. Goth aigan, OHG. eig-an; connection with Skt. ís-, to rule, is proposed by many. But the difficulty is that we compare Skt. ś (=orig. k) with Teut. g inspite of the accent on the immediately preceding vowel; cf. íśate he rules.

334. owl = ulūka

From AS. ule; cf. G. eule, L. ulula; connection with Skt. ulūka (owl) is possible.

335. ox = ukṣan

From AS. oxa; connection with Skt. ukṣan (ox) is admitted, though Grimm's law is not observed here (Skt. k : Teut. k).

336. queen = janī (woman, wife)
jāni (wife)

From ME. quen (queen) fr. AS. cwen (women, wife) which can be connected with Skt. janī (woman, wife), jāni (wife); cf. yuva-jāni), and perhaps gaṇi-kā (literally, a contemptible woman) fr. gaṇi (>jani)+ka (suffix denoting contempt)+ā (fem. suffix). The root is jan- (be born, beget) for *gan-.

337. quern = grāvan (stone)

From AS. cweorn; cf. Da. knaern, Du. kweern; etc. connection with Skt. grāvan (stone) is possible. Some propose Skt. jīrṇa (worn-out), which is unsatisfactory.

338. quick = jiv-

From ME. quik etc. fr. AS. cwic etc. (living); connection with Skt. jīv (to live) is possible. But the final c/k of the Teutonic word cannot be compared with Skt. v, and thus the connection becomes difficult. But the c/k may be unoriginal in the Teutonic word. cf. Goth. kwius, L. vivus, Gk. bios.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

339. quoth = gad-, kath-

Preterite of obsolete 'quetten'. MW. proposes connection with Skt. kath-, to say, inspite of the great phonetic irregularity. We had better connect it with gad-, to say; but still the phonetic difficulty persists of comparing Skt. d to Teut. th. NED records two forms of this word—quot and quat, and OHG. shows 'quethan'. From this we may say that the aspiration in most of the Teutonic forms may be unoriginal for original Teut. t, which is required by Skt. gad-.

340. rack = ṛju

Rack (to stretch, a stretching machine), comes' 'probably from MD. racken racke (to stretch), which may be connected with Skt. ṛju (straight).

341. rag = rūkṣá

From ME. ragge fr. AS. ragg fr. ON. rogg (tuft, anything shaggy), which may be compared with Skt. rūkṣa (rough). The Teut. g for Skt. k is by Verner's law. Eng. rug, and rough also belong here.

342. rat = rad- (gnaw)

From ME. ratte fr. AS. raet; cf. OHG, ratta, MD. ratte, OS. ratta; connection with Skt. rad-, to gnaw, L. rod-ere, to gnaw, is clear.

343. raven = kṛpaṇa (lamenting)

From AS. hraefn; akin to: ON. hrafn, OSw. rafn; etc. Whitney connects it with L. crepare (rattle); hence connection with Skt. kṛp- (to lament)>kṛpaṇa (lamenting, whining, mean) is admissible.

344. raw = kravis

From AS. hraew; akin to: ON. hrār, OS. hrā; connection with Skt. kravis (raw meat), krūra (cruel, hard) may be admitted.

345. read = rādh-

From AS. read-an (to consider, discern), comparable with Skt. rādh- (to accomplish, prepare, serve).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

346. reave (to take by force) = rup-

From AS. reafi-an, which may be compared with Skt. rup- (violate).

347. red = rudhira

From AS. read ; akin to Du. rood, G. rot, etc.; connection with Skt. rudhira (red), Gk. e-ruthros, L. rubus, ruler is admitted.

348. rend = randhra

From AS. rend-an ; Skt. randhra (hole) may be connected.

349. reotan (weep) = rud-

This Anglo-Saxon word, lost in modern English, is clearly the same word as Skt. rud-, to weep.

350. rich = rājan

From AS. rice ; cf ; Du. rijk, G. reich. ON. rikr, etc. Connection with Skt. rāj-an (king, shining) is admissible. Some think the word may be a borrowing from L. rex (king). Whatever the origin, its connection with Skt. rājan remains unaffected, since L. rex also is a cognate to Skt. rājan.

351. rid = śrath-

From ME. ridden fr. AS. hredd-an, save ; cf. OFris. hredda, reda ; etc. Whitney proposes connection with Skt. śrath- (loosen) ; but the relation Skt. th (=orig. t) : Teut. d remains unaccounted for.

352. right = ṛju

From AS. riht, "originally pp. of a verb represented by AS. recc-an, stretch" (Whitney) ; hence the connection with Skt. ṛñj-, or arj-, to stretch, make straight (whence ṛju-, straight).

353. roar = ru-, rai- (bellow)

From AS. rari-an ; cf. LG. raren, G. rehren ; connection with Skt. rai-(bellow) is proposed by some. But ru- (to roar) also is comparable.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

354. rob = rabh-

From Fr. rober fr. L. raubare (rob) fr. OHG. roubon which is akin to: Goth. bi-raubon (rob), OS. robhon, AS. reafian (Eng. reave); connection with Skt. rabh- (grasp, perhaps violently, cf. rabh-as, violence, force), rabhas (violence) is possible. Some propose Skt. rup- (violate), but in that case Gothic b remains unexplained. In AS. we sometimes have f for Skt. bh.

355. rod, rood = ruh-

From AS. rod (a rod, a measure of land); cf. OS. roda, OFris. rode, OHG. ruota; connection with Skt. ruh- (to grow) is proposed by some.

356. rook = kruś-

From AS. hroc; cf. Du. rock, G. ruch; Skeat proposes connection with Skt. kruś- (to utter shrill cry). But the phonetic difficulty of comparing Skt. ś (=orig. k) with Teut. k remains. Max Muller's statement that Grimm's Law is less strictly enforced on all medial and final consonant may be justified by cases like this.

357. rough = rūkṣa

From AS. ruh; connection with Skt. rūkṣa (rough) is possible.

358. row (line) = rekhā

From ME. rowe fr. AS. raw, raew; cf. OHG. riga (line), rihan (string together), MHG. rige, rihen, etc.; connection with Skt. rekhā (line, row) is proposed by some.

359. row (of boat) = aritra (oar)

From AS. rowan; cf. ON. roa, Du. roeijen; connection with L. remus, Gk. eretmon (oar) and Skt. aritra (ora) is proposed by some.

360. rudder = aritra

From AS. rother, which may be compared with Skt. aritra (oar).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

361. ryn = ru-

Ryn-, roaring, is AS. and lost in English; connection with Skt. ru-, to raor, may be possible.

362. sallow = salila

Sallow, a kind of willow-tree, which grows near water, is from ME. salewe etc. fr. AS. sealh = OHG. salaha, Icel. selya Dau. selje, L. salix; etc. connection with Skt. salila (water)[1] may be possible.

363. salve = sarpis

From AS. sealf; cf. G. salbe, Du. zalf; connection with Skt. sarpis (clarified butter) is possible.

364. same = sama

From ON. same; cf. Goth. sama, OHG. sama; connection with Skt. sama, Gk. homos is clear.

365. scathe = kṣatá

From AS. sceath-an; cf. ON. skathe, skatha, Du & G. schaden; connection with Skt. kṣatá (injury) is proposed by Skeat, despite the violation of Verner's law.

366. seam, seamstress, sempstress = sīv-

From AS. seam, which Lanman compares with Skt. sīv-, to sew.

367. sear = śoṣa

From AS. sear, which may be compared with Skt. śoṣa (drying up). Skt. ṣ = orig. s = Gmc. r, sometimes.

368. seon (flow) = secana

This is an Anglo-Saxon verb contracted from *sih-an = OHG. sihan, G. seihen (let flow); hence Skt. sic-, to pour out, may be connected.

369. set, settle = sad-

From AS. sett-an, and setl-an respectively. Connection with Skt. sad-, to sit, is clear.

---

[1] Vide Century Dichonry.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

370. seven = saptán

From AS. seofen ; cf. Goth. sibun, G. sieben, Du. zeven, etc. ; connection with Skt. saptan (seven) is well-known. Goth. b for Skt. p in this case is by Verner's law. AS. f is unoriginal for b. This occurs occasionally ; cf. Skt. kapāla, Goth. haubith, AS. heafod.

371. sew = sīv-

From AS. siw-ian, comparable with Skt. sīv-, to sew.

372. shake = khaj- (churn)

From AS. seac-an ; cf. ON. skaka, Sw. skaka ; etc. ; connection with Skt. khaj-, to churn, may be possible. Skt. kh= orig. sk, sometimes. The shifting of k to h does not occur after s in the Teutonic words. Patridge is of opinion that 'Shakespeare' is from shake+ spear.

373. she = sā, syā

From ME. she, sche etc. fr. AS. seo, comparable with Skt. sā, syā (she).

374. shear = kṣura

From AS. scer-an ; cf. Du., G. scher-en, Icel. skera ; connection with Skt. kṣura (a razor) is possible.

375. shed = chid-

From AS. scead-an (separate) ; akin to : OS. skethan, OFris. sketha, skeda, OHG. sceidan, Goth. skaidan (to separate) etc. The original sense survives in the compound 'water-shed'. Also, to shed the hair = part the hair ; connection with L. scindere, Skt. chid-, to cut, split, is proposed. Perhaps Aryan d= Teut. d in final position is allowable.

376. sheep = chāga

From AS. sceap, which Lanman connects with Skt. chāga (goat). But the difficulty of comparing Skt. g with Teut. p remains. This may be one of the rare cases where we have a Teut. labial for a Skt. guttural ; cf. Skt. vṛka, Eng. wolf. Lan-

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

man[1], however, supposes the original Teut. form to be *skeqo-, but does not assign any reason therefor.

377. shoe = koṣa

From ME. shoo, scho etc. fr. AS. sceo for *seoh ; cf. OS. skoh, seoh, OHG. seuoh, etc. Some propose connection with Skt. koṣa (container), or sku-, cover.

378. shoot = skand-

From ME. shoten fr. AS. sceot-an, which may be compared with Skt. skand- (jump up).

379. shove = kṣubh-

From AS. scofian ; cf. Goth. skiuban, Da. skubbe, OFris. skuva ; connection with Skt. kṣubh- (be agitated) is possible.

380. show = kavi

From AS. sceawi-an (see, make see) ; connection with L. cavere (be cautions), Gk. koes (observe), and Skt. kavi (seer, and probably, one who shows path to mankind) is proposed.

381. shower = kṣar-

From AS. scur ; cf. Du. schoer, G. schauer, Connection with Skt. kṣar- (to drop) or skhal- (to flow down, slip) may be possible.

382. sib, sibb = sabhā

This Anglo-Saxon word, meaning relationship, is lost in modern English, but exists in G. sippa, sippe and Goth. sibja. Connection with Skt. sabhā (assembly) is proposed. Perhaps sabhā originally meant blood-relations collectively and then any assembly[2].

383. sidu = svadhā

Sidu (custom, manner) is an Anglo-Saxon word lost in modern English and corresponds well to Skt. svadhā (custom, law), G. sitte (custom), Gk. ethos (custom)[3].

---

[1] Lanman's Sanskrit Reader, P. 157.

[2] Ibid. P. 267 (on 'sabhā').

[3] Ibid. P. 282.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

384. sieve = kṣip-

From AS. sife ; cf. OHG. sib, G. sieb ; Walshe[1] proposes connection with L. dis-sip- are (to scatter), Skt. ksip-(to throw).

385. sigor, sige = sah-

These Anglo-Saxon words, meaning 'victory', are comparable with Skt. sah- (be victorious, conquer), whence sahas (victorious, mighty), sahasā (forcibly, suddenly), sāhasa (boldness, violence).

386. sinew = snāva, snāyu

From AS. sinu ; connection with Skt. snāva, snāyu (nerve) is possible.

387. sit = sad-

From AS. sitt-an ; cf. Du. zitten, G. sitzen. Connection with Skt. sad- (sit), L. sedere is clear.

388. six = ṣaṣ

From AS. six, which is compared with Skt. ṣaṣ (six), supposed to be for saks[2].

389. sixth = ṣaṣṭha

From AS. sixta. Connection with Skt. ṣaṣṭha (sixth) is clear. Skt. th = orig. t, which remains unshifted in the Teutonic word after the s sound of x.

390. skin, = sku- (to cover)

Skin, fr. ON. skinn, which may be connected with Skt. sku-, to cover.

391. sky = chāyā

From ON. sky (cloud), which is usually compared with Skt. sku-, to cover, which does not seem satisfactory. Probably Gk. skia (shadow), Skt. chāyā (shadow, shade) are to be compared.

---

[1] Origins, P. 62.

[2] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

392. slack = sṛj-

From AS. sleae ; cf. ON. slakr. Connection with Skt. sṛj-, to let loose, (cf. avāsṛjat sartave sapta sindhūn. RV.) may be admitted.

393. sleep = lamb-

From AS. slaep, slipor ; connection with Skt. lamb-, to hang down, be long, stretch, fall, may be admitted. Some other Gmc. forms are : OS. slapan, OHG. slafan, Goth. slepan ; etc. Some propose Skt. sṛ- (flow).

394. slide = sṛti

From AS. slid-an ; cf. MHG. sliten, OHG. slito ; also, Lith. slidus (slippery), Ir. Gael. slaod (slide) ; Whitney suspects this may be an extension of the root *sli (slide, flow) = Skt. sṛ- (move, flow) ; but such a supposition is unnecessary, since the word well corresponds to Skt. sṛti (gliding) fr. sṛ-. So the word is to be regarded as a derivative of *sli- = Skt. sṛ-), not an extension of it.

395. smart = mṛd- (rub, grind)

Smart, to feel or give acute pain, comes from AS. smeort-an ; cf. Du. smarten, G. schmerzen. Connection with L. mord-ere (bite), Gk. smerdaleos (terrible), Skt. mṛd-, to rub, destroy, is possible.

396. smile = smi-

From ME. smilen fr. Sw. smile ; connection with Skt. smi-, to smile, is probable. 'Smark' fr. AS. smercian also may be connected with the same.

397. snake = nāga

From AS. snaca ; cf. Icel. snakr, Sw. snok, MD. snake ; connection with Skt. nāga (snake) is probable. ;

398. snoru = snuṣā

AS. snoru (daughter-in-law) is lost in English ; cf. G. snura, schnur, snura ; connection with Skt. snuṣā (daughter-in-law) is obvious. r for orig. s in Teutonic is by Verner's law, but this

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

phenomenon is observed in Latin too ; cf. L. nurus (daughter-in-law) but Gk. nuos, Slav. snucha.

399. some = sama (any, every)

From AS. sum ; cf. ON. sumr, Da. somme ; connection with Skt. sama (any, every) is clear.

400. son = sūnu

From AS. sunu ; cf. ON. sunr, sonr, Du. zoon, G. sohn. The word is clearly the same as Skt. sūnu (son).

401. sooth = sant

From AS. soth (for santh) ; cf. Da. sand (true), ON. sannr, Sw. sann ; connection with Skt. sant-(existing, true) fr. as-, to be, is clear.

402. sorrow = sūrkṣ-(trouble about)

From Me sorwe fr. AS. sorh, sorg ; cf. Goth. saurga, G. sorge, ON. sorge, Du. zorge, also Lith. sergeti ; this may be cognate with Skt. surkṣ-, (care or trouble about), whence Beng. dial. (Sylhetti) surākh (anxiety).

403. sound = sandhi

Sound, a strait, is from AS. sund ; cf. ON. Da. etc. sund ; the word may be connected with Skt. sandhi (a joining, joint). Also cf. Skt. sandha in Jarā-sandha ; also sandhyā (a joining of day and night).

404. sow = sūkara

'Sow', a female hog, comes from ME. sowe, fr. AS. sugu ; allied to : Sw. sugga, MD. segh, MLG. sage ; etc. ; connection with Skt. sūkara (hog), L. sucula (a little pig) is possible. Whitney proposes Skt. sū-, to generate, saying that probably 'sow' is so called for its prolific nature.

405. sow = sasya

From AS. saw-an ; cf. OS. sian, OHG. sawen, Goth saian ; some think connection with Skt. sasya (grain) is possible.

406. sparkle = sphūrj-(roar)

'Spark' fr. ME. sparke fr. AS. spearca (spark), "perhaps so called from the crackling of a fire-brand" (Whitney) ; cf. Icel.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

spraka, Da. sprage (crackle), Lith. sprageti (crackle), Gk. spharages (crackling); hence connection with Skt. sphūrj-(to crackle, roar) is possible; "sparkle" is a freq. of spark (to emit sparks). The root sphūrj-is probably connected with sphur-(to shine), and might originally mean 'to shine and roar' as lightning behaves. The AS. word keeps the sense of shining, and the other words the sense of 'roaring'.

407. speck = sphij (hind-quarters) (bacon)

From AS. spik (bacon); akin to OHG. spic, Icel. spik (lard), and perhaps Skt. sphij (hind-quarters). Some propose Skt. pivan (fat) which does not seem satisfactory.

408. speed = sphāti

From AS. sped; cf. Du. spoed, OHG. spuot, spot (success); connection with Skt. sphāti (increase, growth) is possible. The d for Skt. t is by Verner's law.

409. split = sphal-(burst).

From Du. splitten; connection with Skt. sphal-, phal-(burst, split) may be possible.

410. spring = spṛh-(desire), spardh-(emulate).

From AS. spring-an; cf. Du. G. springen, ON. springa (burst). Connection with Skt. sprh-(desire), spardh-(emulate) is proposed by some.

411. spur, spurn = sphur-(kick)

From AS. spur and spur-an, which are comparable with Skt. sphur—, to kick (cf. yo rauhiṇam asphurad vajra-vāhur etc. RV.)

412. staff = stambha

From AS. steaf; cf. ON. starf, Du. staf, G. stab; connection with Skt. stambha (a pillar) fr. stambh-, to support, check, is probable. Skt. bh = Teut. b (normally), f (rarely); cf. Skt. garbha, Eng. calf.; Skt. darbha, Eng. turf. (AS. ON. & Sw. torf).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

413. stair = stigh-(ascend)

From AS. steger; cf. OHG. stigau, ON. stiga (ascend); connection with Skt. stigh-, ascend, Gk. steihko (go up) is admissible.

414. stall = sthala

From AS. steal; cf. ON. stallr, Du. stal, G. stall; Skt. sthala (place) may be connected. Skt. t, th = orig. t = Teut. th (normally), t (after s, h, f).

415. stamp = stambh-

'Stamp' (to beat, strike with foot) is from AS. stempan; cf. MD. stempen, OHG. stamfon, Icel. stappa, etc. Connection with Skt. stambh-, to make firm, paralyse, Gk. stembain, to pound, is proposed by some. But the phonetic difficulty Skt. bh : Teut. p. remains. For further discussion please see chapter VI. 2.

416. stand = sthiti

From AS. stand-an; cf. Goth. stand-an, ON. standa; Connection with Skt. sth-(to stay), L. sta-re, Gk. hi-ste-mi is admitted. The root is sta, as evident from the classical forms; hence the Teut. forms may be regarded as derivatives; cf. Skt. sthiti.

417. star = stṛ, stṛ, star

From AS. steorra. cf. ON. stjarnd, Du. ster, G. steru; also L. stella, Gk. aster; Skt. stṛ etc. are clear cognates.

418. stare = sthira

From AS. star-ina; cf. ON. stara, Du. staren; connection with Skt. sthira (fixed, motionless) is proposed by some.

419. stead = sthiti

From AS. stede; cf. Du. stede (place), G. stadt (city); Connection with Skt. sthiti fr. sthā-(stay) is possible.

420. steer = sthūra, sthūrin

From AS. steor; cf. Du. G. stier, OHG. stior, Icel. stjorr, Goth. stiur. The word may be compared with Skt. sthūra (bull) sthūrin (draught-ox, pack-horse), L. taurus (bull).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

421. stick = tij-
(pierce)

From ME. stikien, steken, fr. AS. stician which may be compared with Skt. tij-, be sharp (whence tigma, sharp), G. stize (prick), L. in-sting-are (instigate).

422. stile = stigh-

From AS. stigel fr. stig-an (climb), which is clearly allied to Skt. stigh-, to climb.

423. still = sthala,
sthūṇā

From AS. stille, comparable with Skt. sthal-, to stand firm. Lanman, however, proposes Skt. sthūṇā (a post or pillar), whence Beng. dial. thuni (post).

424. stirrup = stigh-

From ME. stirop etc. fr. AS. stigrap etc. (cf. OHG. stegareif, ON. stigreip) fr. stig-an (mount)+rap (rope); AS. stig-an = Skt. stigh-(ascend).

425. stitch = tij-

From AS. stician (pierce), which is comparable with Skt. tij-, be sharp.

426. stop = stubh-

From AS. stoppiam; cf. OS. stuppon, OHG. stoffon, stoppon, ON. stoppa; connection with Skt. stubh-(to stop) may be possible. For the relation Skt. bh: Teut. p please see chapter VI.

427. straw, = stṝ-
strew.

Straw, from AS. streaw; and strew fr. AS. streawian; connection of both with Skt. stṝ-(to strew) is probable; also cf. Skt. tṛṇa (grass), probably for *stṛṇa (strewn) fr. stṝ-.

428. stream = srota-s.

From AS. stream; cf. Du. stroon, G. strom; connection with Skt. sṛu-, to flow, is proposed by some, but the t in the

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Teutonic words remains unexplained. Probably the connection is with the derivative srota-s (flow, current), which by metathesis became Teut. strea-m, and t being placed just after s, it could not shift to th. Eng. storm also is perhaps connected with stream (Skt. srota-s).

429. stump = stambha

From AS. stump ; allied to Du. stomp, G. stumpf ; connection with Skt. stambha (a pillar) is probable. The difficulty of comparing Skt. bh with Teut. p remans, but perhaps 'stump' is euphonic for *stumb, for there is Eng. stub, AS. stybb, Du. stobbe, ON. stubbr. For further discussions on this point vide Chapter VI.

430. sty = stigh-(climb)

From AS. stigan (rise), comparable with Skt. stigh-, ascend.

431. summer = samā (year)

From AS. sumor ; cf. G. sommer, Du. zomer, ON. sumar ; connection with Skt. samā (a year, half-year, season) may be possible.

432. sun = svar (light)

From ME. sunne etc. fr. AS. sunne ; akin to : OS. sunna, OHG. sunno, Goth. sunno ; etc. Connection with AS. sol. L. sol (sun), Skt. svar (sun, light) is probable.

433. sunder = sanutar (far away) ; sanitur (separately)

From ME. sundren fr. AS. sundor (separate); cf. OS. sundor, OFris. sonder, OHG. suntar, MHG. sunder, G. sondar (without), sondern (but), ON. sundr., Goth. sundro (apart), fr. a base sun + -der, comp. suffix ; connection with Skt. sanitur (besides), sanutar (away, far from) is proposed by some.

434. swan = svan-

From AS. swan ; cf. OHG. swan, Icel. svanr ; connection with Skt. svan-, to sound, may be possible.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

435. swarm = svṛ-(to sound)

From AS. swearm ; akin to : OHG. swarum, Icel. svarmr, Da. svaerm ; "prob. orig. a swarm of bees, so called from their humming". (Century Dic.). Skt. svṛ- or svar-, to sound, may be connected.

436. swefen = svapna

This AS. word, meaning dream, is clearly the same word as Skt. svapna (dream, sleep).

437. swine = sū

From AS. swin ; cf. OS. swin, OHG. swin, Icel svin ; connection with Skt. sū (begetting), sū-kara (a boar, lit. a begetter) is probable.

438. sweal = svar (light)

From AS. swelan (to burn) ; cf. OHG. swilizzon, AS. swal (heat) ; connection with Skt. svar (light) fr. svar-, to shine, is possible.

439. swear = svar-

From ME. sweren fr. AS. swerian ; cf. Goth. swaran, OHG. sweren ; Skt. svar-, to sound, may be connected.

440. sweat = sveda

From ME. swette etc. fr. AS. swat ; akin to : OS. swet, OFris, swet, OHG. sweiz, etc ; Skt. sveda (sweat) fr. svid-, to sweat, is clearly a cognate.

441. sweet = svādu

From ME. swete etc. fr. AS. swete ; cf. OS. swoti, OFris swet, OHG. suozi. This is obviously the same word as Skt. svādu (sweet) fr. svad-, to be savoury.

442. sweger (mother-in-law) = śvaśrū́

This AS. word, lost in modern English, but extant in OHG. swigar is clearly connected with Skt. śvaśrū́ (mother-in-law). The g for Skt. ś (= orig. k) is by Verner's law. The relation Skt. ś : Teut. s is unusual, and hence it is supposed that Skt. ś here is for orig. s ; cf. L. socrus, Slav. svekry.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

443. sweor (father-in-law) = śvaśura

This is an Anglo-Saxon word obsolte in modern English ; connection with Goth. swaihra, OHG. sweher, Slav. svekru, Lith. szeszuras, L. socer, Gk. hekuros, Skt. śvaśura (father-in-law) is possible. AS. sweor is probably for *swehor.

T

444. tacor, tacur = devar

'Tacor' husband's or wife's brother, is AS. and lost in modern English ; connection with Skt. devar (husband's younger brother) Gk. daer, L. levir (for *devir), Lith. deveris, Slav. deveri is proposed by some. The AS. form Shows a c (=k) which is represented also in the OHG. zeihhur, but none of the other forms have it. Probably this is unoriginal. Otherwise the connection cannot be accepted as certain.

445. tame = dam-

From AS. tamian, temian ; cf. OHG. zamjan, Goth. ga-tamjan ; connection with Skt. dam-(to tame, control) is clear.

446. teach = diś-

From ME. techen etc. fr. AS. taec-an (show, point out, teach) ; connection with Skt. diś-(show, direct), L. dic-ere (say), Gk. deik-nu-nai (show) is generally proposed, though the phonetic obstacle Skt. Gk. L. k : Teut. c remains.

447. tear = aśru

From ME. tere etc. fr. AS. teagor, taehher etc ; cf. Goth. tagr, Icel. tar, OHG. zahar ; connection with Gk. dakru, L. lacrima fr. OL. dacrima, Skt. aśru for *daśru is clear. For the unusual voicing of orig. k to g in the Teut. forms, vide the chapter on criticism of Verner.s law.

448. tear = dṝ-

From ME. teren fr. AS. teran ; some other Gmc. forms are : OS. farterian (destroy), OHG. fir-zeran (destroy), Goth. ga-tairan (break) ; connection with Skt. dṝ-(to burst, tear) is obvious.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

449. ten = daśan

From AS. ten, tyn, tien ; cf. OS. tehan, OHG. zehan, Goth. taihun ; connection with Skt. daśan, Gk. deka, L. decem is clear. The AS. and some other Gmc. forms (cf. OFris. tian, ON. tiu) have clearly lost an h which is to represent the original k seen in Gk. L. etc.

450. Thane = takman (child)

From ME. thein etc. fr. AS. thegen (a servant of the king, nobleman) ; cf. OS. thegan, OHG. degan ; some think connection with Skt. takman, toka (offspring) may be possible[1].

451. that, the, this = tad

From AS. thaet, the, thes respectively ; connection with Skt. tad (that) is clear.

452. thatch = sthag-

From ME. thak fr. AS. thaec ; cf. OHG. dah, ON, thak ; connection with Skt. sthag-, to conceal, is possible.

453. thigh = tumba (cucumber, gourd)

From ME. thih etc. fr. AS. thioh, which, according to patridge, may be compared with Skt. tumba (a large cucumber), but neither the phonetic nor the semantic connection is satisfactory. A little agreement in sense is that 'thigh' also is round and large like a gourd or cucumber.

454. thin = tanu

From ME. thinne etc. fr. AS. thynne ; cf. OHG. thunni, dunni, Icel. thunner ; connection with Skt. tanu (thin, stretched out) is clear ; also cf. L. tenuis (thin), Gk. tanaos (thin).

452. third = tṛtīya

From ME. thirde etc. fr. AS. thridda ; some other Teut. forms are : OS. thriddio, OHG. dritto, ON. thridhi, Goth. thridja ; tṛtīya (third) is clearly akin.

[1] Origins ; Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

456. thirst = tṛṣ-

From ME. thurst etc. fr. AS. thurst; akin to: Goth. thaurstei, OS. thurst, OHG. durst; connection with Skt. tṛṣ-(be thirsty) is obvious.

457. thole = tul-

Thole, to hear, is from AS. tholian, which is akin to: OFris. tholia, ON. thola; etc. Connection with L. toll-ere (bear, raise), Skt. tul- (raise, weigh) may be possible.

458. thong = tvañc-(pull together)

From ME. thwong etc. fr. AS. thwang etc. Some think connection with Skt. tvañc-(to contract, pull together) is possible.

459. thorough, through = tar-(to cross)

From AS. thurh, which may be connected with Skt. tṛ- or tar-(to cross, reach the other end), both words being derived from the same source; to read thoroughly = read through = read to the last.

460. thorn = tṛṇa

From AS. thorn; cf. OFris. OS. thorn, Goth. thaurnus, ON. thorn, OHG. & G. dorn; connection with Skt. tṛṇa (blade of grass) is admitted.

461. thou = tvam

From ME. thow etc. fr. AS. thu; cf. Goth. thu, OS. thu, ON. thu; connection with Skt. tvam (you) is clear; also cf. L. tu, Gk. su (Dor. tu).

462. thousand = tavas-śata

From ME. thousand etc. fr. AS. thusend, which, according to some, is a blend of *thus (= Skt. tavas, strong) + hund (= hundred, Skt. śata), and means a strong hundred[1].

[1] Origins, P. 715.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

463. three = tri

From AS. thri, thrie ; cf. ON. thrir, Goth. threis, OHG. drio, G. drei ; connection with Skt. tri (three), L. tres, Gk. treis is clear.

464. throw = tur-(hurt)

From ME. thrawen etc. fr. AS. thrawan (to twist, turn) ; connection with L. ter-ere (to thrash), Skt. tur-(to hurt) is proposed by some.

465. thumb = tumra

From ME. thoumbe etc. fr. AS. thuma ; cf. OFris. thuma, OHG. dumo, ON. thuma (thumb of a glove). Connection with Skt. tumra (plump, big, strong) is suggested by Whitney.

466. thunder = tanyatú

From ME. thunder fr. AS. thunor ; cf. OFris. thuner, OHG. donar, ON. thor (God of thunder) ; connection with Skt. tan-(roar), whence tanyatu (thunder), stan-(to thunder) is possible.

467. Thursday = tan-dah-

From ME. thurday etc. fr. AS. thunres daeg (thunder's day) ; hence the connection with Skt. tan-(to roar) and dah-(to burn). Please see thunder and day above.

468. tight = tañc-(to draw together)

From ME. tight, tiht etc. Not found in Anglo-Saxon ; cf. ON. thettr, MHG. dihre ; "apparently with past participle suffix t" (Whitney). Connection with Skt. tañc-, to contract, draw together, is proposed by some.

469. till = dṛ-, dṝ-

'Till' to cultivate, comes from ME. tyllen etc. fr. AS. tilian (to honour, attend to, cultivate, labour etc.), which is comparable with Skt. dṛ-[1] (to honour), as in ā-driyate, and dṝ-, to rend, tear.

470. timber = dama

From AS. timber (building material) ; cf. OFris. timber (a building), OHG. zimbar, MHG. zimber (timber-work, room).

[1] Lanman—Sanskrit-Reader, p. 171.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

471. token = diś-

From AS. tacen ; cf. OS. takan, ON. teikn, OHG. zeihhan, Goth. taikn, and AS. taec-an (teach) ; connection with Skt. diś- (direct, point out) is possible. Please see 'teach'.

472. tongs = daṁś-

From ME. tonge fr. AS. tange etc. (a biting or gripping device[1]) ; cf. OHG. zangar (biting, sharp) ; connection with Skt. daṁś-, to bite, is proposed.

473. tongue = jihvā

From ME. tonge fr. AS. tunge ; akin to : Goth. tuggo, OS. tunge, OHG. zungo ; etc. connection with OL. dingua, Skt. jihvā (tongue) is proposed by some[2]. But the phonetic difficulty—Teut. g : L. g ; Teut. t : Skt. j (= orig, g) remains. It may be that we have to overlook non-operation of Grimm's law in syllables other than initial and Skt. j may sometimes represent orig. d ; cf. jyotis, dyuti.

474. tooth = danta

From ME. toth fr. AS. toth ; cf. OS. tand, OFris. toth ; Goth. tunthus, OHG. zand. Connection with Skt. danta (tooth) is clear.

475. tread = dru-, drā-, dram-(run)

From ME. treden fr. AS. tredan ; cf. OS. tredan, OFris. treda, OHG. tretan, Goth. trudan, ON. trodha ; connection with Skt. dru-(flow), dram-(run) is suggested by some ; also drā- (run about).

476. tree = dru, dāru, druma

From ME. tre, treo etc. fr. AS. treo, trew etc ; akin to : ON. tre, Goth. trein ; etc. The word is clearly the same as Skt. dru (tree) ; also cf. Skt. dāru (wood), druma (tree).

477. Tuesday = div+dah-

From ME. Tewisday fr. AS. Tiwes daeg. 'Tiwes' is gen. of *Tiw, which is akin to : OHG. zio, Icel. tyr., Gk. Zeus, OL.

[1] Origins.

[2] Century Dic ; Lewis & Short—A Latin Dictionary

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Diovis (later Jovis, Ju-piter) ; hence connection with Skt. div (heaven) is clear ; AS. daeg (day) = Skt. dah-, to burn. (Please see 'day').

478. turf = darbha

From AS. turf ; cf. OFris. turf, ON. torf, torfa, OHG. zurha ; connection with Skt. darbha (a tuft of grass) is probable. Teut. f for Skt. bh is unusual, but is admitted in sporadic cases.

479. twig = dvika (double)

From AS. twig, twigge ; cf. OHG. zig, MD. twijeh, G. zweig ; Twig = originally something forked or divided in two ; hence a forked twig, then twigs generally ; connection with Skt. dvika (double) is possible.

480. twilight = dvi-ruc

From ME. twilight, twyelyghte fr. twi—(=Skt. dvi)+ light fr. AS. leoht (=Skt. ruc-, to shine)

781. two = dvi

From ME. two, twa fr. AS. twa ; connection with Skt. dvi (two) is clear ; some other Gmc. forms are : Goth. twai, twu, OS. twa, OHG. zwo, ON. tveir.

482. udder = ūdhar

From ME. udder, uder, fr. AS. uder ; cf. OFris, uder, OHG. utar, Gk. outhar, L. uber ; hence Skt. ūdhar (udder) is clearly connected ; also cf. Skt. ūdhan, udhas (udder), L. uterus[1].

483. un- = an-, a-

From AS. un- ; cf. OFris. ON. Goth. OHG. un-, Gk. an-, L. in- ; Skt. an-, a- are clearly connected.

484. uncouth = ájñāta

From ME. uncouth, unkouth etc. fr. AS. uncuth (unknown) fr. ūn-(not) + couth (known), pp. of AS. cunn-an[2], Eng. can, to know. Hence the connection with Skt. a-jñāta (unknown), L. i-gnotus, Gk. a-gnotos[3].

---

[1] Lewis & Short—A Latin Dic. (on uterus), p. 1945.
[2] Origins, p. 73, col. 2, para 3.
[3] Lanman—Sanskrit Reader, p. 113.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

485. under = adhara, antar

From ME. under, undur etc. fr. AS. under ; cf. OS. under, OHG. untar, Goth. undar, ON. undir ; connection with Skt. adhara (lower), L. inferus, infra is admissible. Skeat connects Skt. antar (interior)[1], but semantic consideration is rather against it.

486. up = upa

From AS. up ; akin to Goth. uf, Du. op, OHG. oba, G. auf ; connection with Skt. upa, Gk. hupo is proposed by Skeat who admits that the p has remained unshifted in the AS. form for some unkonown reason. (Vide his principles of English Etymology, pp. 137-138).

487. upper = upari

From ME. upper, whch seems to be a comparative of up (up + -er, Skt. -īyas). Skeat, however, connects it with Skt. upari, and attributes the unshifting of p to unknown reasons. (PEE. p. 137-138)

488. us = na-s

From ME. us fr. AS. us ; cf. OFris. OS. us, OHG. uns, ON. oss, MD. ons ; connection with Skt. nas (us), L. nos (us) is suggested by some and is probable.

489. utter = uttara

From ME. utter, uttur etc. fr. AS. utera, comparative of ut (out) ; hence the connection with Skt. uttara (upper, later), euphonic for ud-tara.

490. wag, waggon, wain = vah-, vāhana

'Wag' fr. OSw. wagga (to wag) ; wagon or waggon fr. Du. wagen (a wagon), and 'wain' fr. ME. wain etc. fr. AS. waegen etc. (a wagon) ; connection with Skt. vah-(to carry), whence vāhana (a vehicle, a wagon), is obvious.

[1] Skeat—Principles of English Etymology, pp. 149-150.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

491. wake = vaj-(be strong)

From AS. waean (to wake); cf. Icel. vaka, Goth. vakan, vaken, G. wachen, OHG. weecken; connection with Skt. vaj- or uj- (be strong), whence ojas (strength) etc., may be possible.

492. walk = valg-

From ME. walken, walkien fr. AS. wealcan, wealcian (to roll, revolve), whch may be compared with Skt. valg-(to leap, skip).

493. wallow = val-

From AS. wealwian (roll round); cf. Goth. walwjan (roll); connection with Skt. val-, to turn, may be possible.

494. wane = ūna

From AS. wanian etc; cf. OHG. wanon, Icel. vana, Goth. wans; connection with Skt. ūna (lacking) is obvious.

495. ward, warden = varūtā (protector)

From AS. weard (a guard); cf. OS. ward, OHG. wart, Goth. -wards (in daura-wards, door-keeper). Connection with Skt. varūtṛ (protector) is possible.

496. warm = gharma (heat)

From ME. fr. AS. wearm; cf. OS. OFris. warm, OHG. warm, Icel. varms; some propose connection with Skt. gharma (heat) inspite of the obvious phonetic bar.

497. warn = vāraṇa

From ME. warne fr. AS. wearn (denial, obstacle); cf. OHG. warna, Icel, vorn; with formative n fr. Teut. war-, defend; hence the connection with Skt. vār-, to restrain, whence vāraṇa (prevention).

498. wart = varṣman, vṛddhi

From AS. wearte; cf. OFris warte, ON. varta. Patridge thinks Skt. varṣman (height, top) may be connected, but phonetic disparity remains. Probably Skt. vṛddhi (growth) is to be connected. The relation Teut. t: Skt. dh is admitted by some. See 'net' above.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

499. wary, ware = vṛ-(cover)

'Wary' from 'ware', which is from AS. waer (watchful); cf. OS. war, OHG. gi-war, Goth. wars (watchful); "fr. a Teut. war-, to watch" (Whitney); hence the connection with Skt. vṛ-, to cover, restrain.

500. was = vas- (live)

This is the preterite singular of the verb 'be'; but judged philologically it has no connection with that verb (=be, Skt. bhū-); it is to be connected with Skt. vas-, to dwell.

501. wash = ukṣ-

From AS. wascan; akin to: OHG. wascan, Da. vaske, Icel. Sw. vaska; connection with Skt. ukṣ- (to sprinkle, wet) is probable. sc (=sk) prevents Grimm's law.

502. water = udan

From ME. water etc. fr. AS. waeter; akin to: OS. water, OFris. weter, OHG. wazzar, Goth. wato; also Icel. vatn, Sw. vatten, Da vand, Goth. watno. These forms show a formative r or n; connection with Skt. udan (water) is clear. The formative r may be seen in Skt. udra (an otter, prob. orig. watery or aquatic or even 'water')

503. wave, waver = vip-

From AS. wafian (to wave, fluctuate), and 'waver' from ME. waveren fr. AS. *wafrian; both are comparable with Skt. vip-, to tremble.

504. wax = vakṣ- (grow)

From AS. weaxan; cf. OS. wahsan, OHG. wahsan, Goth. wahsjan; connection with Skt. vakṣ-, to make grow, is possible.

505. way = vah-

From ME. wai, wey etc. fr. AS. weg; cf. OS. weg, Goth. wige, LG. weg; Skt. vah- (to travel, go, carry) is clearly connected.

506. we = vayam

From AS. we. cf. OS. wi, OHG. wis, Icel. ver, Goth. weis; comparable with Skt. vayam (we).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

507. weak = vij-

From ME. weik etc. fr. AS. wae ; akin to : OS. wek, ON. veikr, Du. week ; Skt. vij-, to tremble, may be connected.

508. wear = vas-

From ME. weren etc. fr. AS. weiran ; akin to : OHG. werjan, Icel. verja, Goth. wasjan ; connection with Skt. vas-, to wear,is obvious Skt. s = Teut. s, r.

509. weather = vāta

From ME. weder, wedir fr. AS. weder ; cf. OS. wedar, OFris. wedar, OHG. wetar ; also OSl. vetru (air) ; hence the word is comparable with Skt. vāta (wind) fr. vā-. Skt. t = Teut. th, d (the latter by Verner's law).

510. weave = ubh-(weave)

From ME. weven etc. fr. AS. wefan ; akin to Icel. wefa, Da. vaeve, OHG. weban ; connection with Skt. ubh- ("to weave together[1], fill with[2]), ūrṇa-vābhi (spider, lit. a wool-weaver) may be possible.

511. wed = vadhū

From AS. wed, wedd (a pledge) ; cf. Goth. wadi (pledge), Icel. veth (pledge), OHG. weti (pledge) ; some propose connection with Skt. vadhū (woman, wife).

512. Wednesday = vāta-dah-

From AS. Wodnes daeg fr. Wodnes, gen. of Woden (= AS wind, Skt. vāta) + daeg (Eng. day), comparable with Skt. dah-, to burn. The possessive suffix -es = Skt. -as; hence Wodn-es = vāta-as (-ya).

513. weigh = vah-

From ME. weien etc. fr. AS. wegan ; akin to : OFris wega, OHG. wegan, Goth. ga-wigan (move, shake) ; connection with Skt. vah-, to carry, go, is clear.

---

[1] Origins.

[2] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

514. well (good) = vara (better)

From ME. wel etc. fr. AS. wel, well; cf. OHG. wela, Icel. vel, Goth. waila; "orig. 'as wished'" (Whitney); hence the connection with Skt. vara (better, wish) fr. vṛ-, to choose, is admissible.

515. wer-, were- = vīra

The words occur in Eng. wer-wolf, were-wolf; wer- or were- is from AS. wer (a man); hence the connection with Skt. vīra. Some however doubt whether wer- or were- in were-wolf etc. is the same word as AS. wer (man = Skt. vīra).[1]

516. wether = vatsa (calf)

From ME. wethir, wether etc. fr. AS. wither (a castrated ram); cf. OS. wither, Icel. vethr, OHG. widar, Goth. withrus (lamb); connection with L. vitustus (a calf), Skt. vatsa (a calf, "prob. orig. yearling", cf. vatsara, year) is proposed by some.

517. weir, = vṛ- (cover)

From ME. wer fr. AS. wer (a dam fence; cf. G. wehr, Icel. vorr (a fenced-in landing-place); connection with Skt. vṛ- (to restrain, cover) is probable.

518. well = vila

From ME. wel, welle fr. AS. well, wyll etc. (a well, spring); cf. OHG. wella (a ware), Da. vaeld (a spring); connection with Skt. vila (a cave, hole), whence Beng. bila (a lake), is probable.

519. whale = chāla (a fresh-water fish), kara (a large fish).

From ME. whal fr. AS. hwael; cf. OS. hwal, ON. hvalr; Patridge proposes connection with "Skt. chāla (a fresh-water fish), kara (a large fish)."

520. wharf = śūrpa

From ME. wharfe etc. fr. AS. hwerf (a turning; busy-place etc.); Patridge suspects connection with Skt. śūrpa (winnowing fan); but the semantic link is not clear.

[1] Vide the shorter Oxford English Dictionary (on were-wolf)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

521. wheel = cakra

From ME. & AS. hweol fr. hweohl[1], which can be related with Gk. kuklos, Skt. cakra (wheel).

522. wheeze = śvas-

From ME. hwesen fr. AS. haesau; cf. Da. hvaese, Icel. hvaesa; Skt. śvas-, to breathe, puff, may be connected. Eng. whiz is fr. Icel. hvisa, hvaesa.

523. where = karhi

From ME. wher etc. fr. AS. hwar; cf. OS. hwar, OHG. hwar, Goth. hwar; connection with Skt. karhi (when) may be possible.

524. whether = katara

From AS. hwaether; cf. OS. hwethar, OHG. hwedar, Goth. hwathar; connection with Skt. katara (which of the two) is admitted.

525. whey = kvath- (seethe)

From ME. hwey fr. AS. hwaeig etc. cf. Goth. hwatho, (foam), MD. huy; Patridge suspects connection with Skt. kvath-, to boil.

526. while = kāla, cira

From ME. while, whil etc. fr. AS. hwil (time); akin to: OS. hvila, OFris. hwile; some propose connection with Skt. cira[2] (lasting), some kāla[3] (time), of which the latter seems better

527. white, wheat,
whet = śveta

'White' from AS. hwit (whence also Eng. 'wheat); 'whet' fr. AS. hwettan fr. hwaet (sharp); probably both are connected with Skt. śveta (white).

528. who = ka

From ME. who, wha etc. fr. AS. hwa; cf. OS. hve, OFris. hwa, Icel. hverr; connection with Skt. ka, L. qui, Gk. ko- (in koteros, whether) is clear.

---

[1] Century Dictionary etc.

[2] Patridge, Webster;

[3] Rev. Richard Morris—Historical Out lines of Eng. Accidence, p. 21.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

529. whole = kalya

From ME. hol, hool fr. AS. hal ; akin to : OS. hel, OHG. MHG. G. heil, Icel. heill ; the word may be compared with Gk. kalos (excellent), Skt. kalya (well, healthy).

530. wide = vīta

From ME. wid, wyd fr. AS. wide ; cf. OS. wid, OHG. wit ; some propose connection with Skt. vīta (straight).

531. widow = vidhavā

From ME. widewe, wydewe etc. fr. AS. widewe etc.; cf. OS. widuwa, Goth. widuwo, widowo, OHG. wituwa ; connection with L. vidua, Skt. vidhavā (widow) is clear ; cf. also Gk. eitheos (unmarried). Skt. vidhavā is probably fr. vidh-, to be bereft of, lack.

532. wife = vadhū

From ME. wif, wuf etc. fr. AS. wif (woman, wife) ; akin to : OS. wif., Icel. vif, LG. wief, OHG. wip ; some propose connection with Skt. vip-, to tremble, prob. for the timidity of women. Whitney calls it a vagary. But connection with Skt. vadhū (wife) may be admitted[1]. Aspiration for aspiration between Sanskrit and English is not altogether unknown ; cf. Skt. hṛd, Eng. heart.

533. will = vṛ- (choose)

From ME. willen fr. AS. wilan, wyllan ; akin to OS. willian OHG. willan, Goth. wiljan ; connection with Skt. vṛ-, to choose, is admissible.

534. win = van-(to love, to gain)

From ME. winner etc. fr. AS. winnan (fight, labour) ; cf. Goth. winnan (suffer), OHG. gi-winnan (win by labour) ; Skt. van-, to get, win, is comparable.

535. wind = vāta

From AS. wind ; cf. OS. OFris. wind, OHG. wint, Goth. winds, winths, Icel. vinder ; the word may be connected with Skt. vāta (wind) ; Skt. t = Teut. th, d.

[1] Vide Rev. R. Morris—Historical Out lines of Eng. Accidence, p. 16.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

536. window = vāta-akṣi

From ME. windowe, windoge, etc. fr. Icel. vindauga fr. vind (wind) + auga (eye); hence the connection with Skt. vāta and akṣi. Please see 'wind' and 'eye' above. For similar construction cf. Skt. gavākṣa (cow's eye, i.e. window).

537. wish = vāñch-

From ME. wisch, wyssche fr. AS. wusc; akin to: OHG. wunsc, Icel. OS. Da. onske; connection with Skt. vāñch-, to wish, is possible. Skt. ch = orig. = sk = Teut. sk. or sc = NE. sh.

538. wit = vid-

From ME. weten, witen fr. AS. witan; akin to: OS. witan, OFris. wita, Goth. witan, OHG. wizzan; Skt. vid-, to know, is obviously allied. According to some Eng. witch fr. AS. wicca also is connected. The phonetic bar is remoned by Whitney saying that wicca is probably from witga (seer, magician) fr. witan, know, see.

539. with = vitaram (further)

From ME. with, wit, wid fr. AS. with (against, opposite); also cf. AS. wither (against), Goth. withra, OS. with, wither, OHG. widar; connection with Skt. vitaram (further) is suggested by some.

540. wolf = vṛka

From ME. wolf, wulf etc. fr. AS. wulf; cf. Goth. wulfs, Icel. ulfr, OHG. MHG. G. wolf; the word is usually connected with Skt. vṛka (wolf); but Skt. k: Teut f is unusual; cf. also Gk. lukos. Lith. vilkas, OBulg. vluku, Russ. volku, but L. lupus. The Teutonic forms agree with the Latin form in having a labial (Teut. f.: L. p.); but the other forms uniformly show a guttural. The solution may be (i) either the guttural is the original, and Latin and Teutonic have unoriginal labials. The f of the Teut. forms is fr. Pre-Teut. p fr. orig. k. L. p fr. orig. k. (ii) Or the original word had a variant with a labial, and the L. and Teut. forms are derived from it. In that case Skt. v ṛ k a cannot strictly be connected with Eng. wolf.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

541. woo = v a ñ c-

From ME. wowen fr. AS. wogian, prob. lit. incline, bend, fr. woh (bent, crooked) ; connection with Skt. vañc-(be crooked) is suggested by some.

542. wood = edha

From ME. wode etc. fr. AS. wudu (wood, tree, timber) ; cf. OHG. witu, MLG. wede ; connection with Skt. edha (fuel) is probable.

543. wool = ū́ r ṇ ā

From ME. woll, wulle etc. fr. AS. wull, wul ; cf. OFris. wolle, ulle, Du. wol, OHG. wolla, Icel. ull, Goth. wulla ; connection with Skt. ūrṇā (wool, lit. covering), Lith. vilna, Russ. volna, is clear. Also cf. Gk. vérion (wool).

544. work = ūrjā (vigour)

From ME. work, work etc. fr. AS. weorc etc ; allied to : OS. OFris. werk, OHG. werch, Goth. ga-waurki ; the word may be related with Skt. ūrj, ūrjā (vigour).

545. worm = kṛmi

From ME. worm, wurm etc. fr. AS. wyrm (worm, dragon) ; cf. OHG. wurm, Icel. orm, Goth. waurma, L. vermis ; connection with Skt. kṛmi (worm) may be accepted[1], as Eng. warm (AS. wearm) : Skt. gharma is admitted.

546. worth = vṛtti

'Worth' to happen, as in 'woe worth the day', is from AS. weorth-an, which is akin to Goth. wairthan (become), OHG. werdan ; hence connection with Skt. vṛt-, turn, exist, is possible ; Eng. worth (value) fr. AS. weorth is obviously from the same root and is comparable with Skt. vṛtti (pay, wages, means of subsistence).

547. wreak = vṛj-

From ME. wreken fr. AS. wrecan (revenge, orig. drive, urge) ; cf. OS. wrecan, OHG. rehhan, Icel. reka, Goth. wriḳan (persecute) ; connection with Skt. vṛj-(to twist, "break a person's neck") is possible.

[1] Vide Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

548. wrick = vṛj-

From ME. wricken fr. MD. wricken; comparable with Skt. vrj-, to twist.

X

nil

Y

549. yacht = yahu (restless)

From MD. jacht (a yatch, a chase) fr. jageu (to hunt, pursue); according to some connection with Skt. yahu (restless) may be possible.

550. yawn = khan-

From ME. ganen etc. fr. AS. ganian, ginian; akin to: OHG. geinon, Icel. gina (gape): connection with Skt. khan-, to dig, is proposed[1] For Skt. kh: Teut. g cf. Skt. nakha. AS. nagel (Eng. nail). In such cases skt. kh may be for orig. gh[2].

551. yearn = hary - (be fond of)

From ME. yearnen fr. AS. giernan, gyrnan etc. Other Teutonic forms are: OHG. gerno, G. gern (gladly), OS. gernean (to desire), Goth. faihu-gairns (eager for cattle or porperty), AS. georn (eager); connection with Skt. hary-(to yearn) is clear.

552. yeast = yasta (boiled)

From ME. yeest etc. fr. AS. gist, gyst; akin to: Icel. jast, Du. gest, OHG. jesan, MHG. jesen, Sw. jasa (to ferment), Gk. zestes (boiled); hence the connection with Skt. yas-ta (boiled) fr. yas-, to boil. Orig. y = Gk. z, h etc. = L. j, i = Teut. j, g, i. etc. (see Table). cf. Skt. yuvan, OS. jung, OHG. junc, AS. geong, L. juvenis; Skt. yuga (yoke), AS. geoc, ioc, Gk. zugon, L. jugum.

553. yellow = hari

From ME. yelow etc. fr. AS. geolu etc; akin to: OS. & OHG. gelo, Icel. gulr, Sw. and Da. gul; connection with Gk. khloros (yellowish), Skt. hari (yellow) is possible.

---

[1] Richard Morris—Historical Outlines of Eng. Accidence, p. 17.

[2] Op. cit.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

554. yoke = yuga

From ME. yok etc. fr. AS. geoc, ioc[1] etc. cf. OS. juc, Du. juk, OHG. joh; connection with Skt. yuga (yoke), Gk. zugon, L. jugum is obvious.

555. yon = ya

From ME. yon etc. fr. AS. geon; allied to: OHG. MHG. & G. jener (that), Goth. jains (that). Some propose connection with Skt. ya (who).

556. you = yūyam

From ME. you, eon etc. fr. AS. eow, which may be compared with Skt. yūyam (you, in phural).

557. young = yuvan

From ME. yong, yung etc. fr. AS. geong, iung etc.; other Germanic forms are: OS. jung, Goth. juggs, G. jung; connection with Skt. yuvan (young) is clear.

558. youth = yuvatā

From ME. youthe, iouthe etc. fr. AS. geogoth fr. geong (= Skt. yuvan) + −th, abstract formative (= Skt. -tā). Orig. y = Teut. j, g etc.

---

[1] Vide Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CHAPTER II

PARALLELISM BETWEEN LATIN PORTION OF ENGLISH VOCABULARY & SANSKRIT

A

559. ab- = ava, apa[1]

A prefix of Latin origin signifying disjunction (as in abduct, abuse, abjure etc.). The prefix assumes different forms before different sounds so as to become unrecognisable at times. Its forms are : ab-, abs-, a-, adv-, av-, v-

Other cognate forms are :

Gk. apo, Goth. af, OHG. aba, MHG. & G. ab. AS. of, Eng. of, off, Zend. apa.

Most authorities suggest Skt. apa. But Fowler[2] suggests both apa and ava. Now both rouse questions (1) How can Latin b be connected with a Sanskrit or Greek p (if L. ab = Skt. apa) ? and (2) how is it that a more likely cognate ava is ignored by scholars in general ? The answer to the first question is that though we generally expect a p : p relation between Latin and Sanskrit, yet in sporadic cases Latin stands with Sanskrit, or better the original tongue, in a b : p relation.

cf. L. bi-bo (drink) for original pa-pāmi. Says Schleicher[3] —"In bibo (drink), fundamental form pa-pāmi, p has been softened into b, a change occurring also in other isolated cases."

As to the second question whether Skt. v can be connected with L. b (Skt. ava = L. ab), we say that there are instances of original v becoming b in Latin : L. ferbui, perfect from present ferueo[4] (boil) ; 'bubile' beside bouile (ox-stall).[5]

---

[1] MW., Skeat, sweet, etc.

[2] W. C. Fowler—The English Language, p. 295. London, 1860.

[3] August Schleicher—A compendium of comparative Grammar, Pt. I, P. 131.

[4] Ferueo = ferveo. In Latin u and v are written for the same sound.

[5] Schleicher—compendium Pt. I, p. 144.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

This sporadic change of original v to b may be supported by another sporadic change in Latin i.e. the change of original b to v. MW. compares L. valere with Skt. bala (strength). Another thing. It is said L. ab- sometimes assumes the form au-[1] (=av-). Then it may be that this au- form is connected with Skt. ava, and ab- with Skt. apa. That is to say, L. ab- and au- may not be the variants of one original but are two distinct prefixes connected with two distinct original forms seen in Skt. apa, ava. MW also connects, L. ab- with Skt. apa, and L. au- (in au-t, au-tem etc.) with Skt. ava.

560. ablative = ava-tulita

The word comes from L. ablativus fr. ablatus, taken away, fr. ab+latus. The form latus is used as the past participle of ferre, to bear, which is connected with Skt. bhṛ-, bear. But it is obvious that latus is not derivable from ferre.

Eric Patridge, however, informs us that 'latus. is really the pp. of L. tollere, to raise (=Skt. tul-, weight, raise) and is used as the pp. of ferre. This seems probable, because it is easy to derive 'latus' by a metatheisis from tollere, but it is difficult to see how it can be derived from ferre. We therefore like to connect 'latus' with Skt. tul-, to raise, weigh. The ablative is a case of comparison or weighing merits. This also indicates its connection with a root meaning weighing or raising.

The term as the name of a case of noun was first applied by Julius Caesar[2].

561. abrupt = ava-lupta (for orig. ava- *rupta).

The word is derived form L. abruptus, pp. of abrumpere fr. - ab+rumpere, to break. Hence the connection with Skt. lumpati from lup- orig. rup-,[3] to break, violate etc.

562. abscond = apa- sam-dhā-

It comes from L abscondere, to hide, fr. abs (fr. ab.) + con+dere, to put.

[1] Vide NED.

[2] NED. [3] Schleicher—Compendium, p. 65.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The prefix con (with forms com, cum, co, col, cor) meaning 'with' can be connected with Skt. 'sam', with, together with, and Gk. syn (with forms sym, syl, sy) of the same meaning[1] Though Sanskrit shows a palatal sibilant for some gutturals of Greek or Latin, yet the connection here between L.c and Skt. s (L. con. = Skt. sam) cannot be doubted, for when we admit Sanskrit to be an assibilating language, we make no specification as to what kind of assibilation it is, and it leaves room for supposing that we may expect even a dental s in Sanskrit for orig. k, at times. Fowler actually admits the connection. Patridge proposes Vedic 'kam'. But we cannot agree with him inspite of the better phonetic relation (k:k), because of the use and meaning of this Vedic particle. This is not a prefix, being usually placed after the word with which it is related. Then its sense is so weak that it is regarded as an expletive. But 'sam' has no difficulty of sense, and the apparent phonetic difficulty (s;c) vanishes in view of the assibilating nature of Sanskrit.

There is another phonetic question. We are connecting L. n with Skt. m (con=sam). But we see that the Latin prefix also assumes the forms com and cum. Therefore con =com= (Skt.) sam. Patridge is of opinion that the nasal whether it is m or n is not essential[2].

The connection between L. de-re for *da-re and Skt. dhā- is evident, for orig. dh usually becomes d in Latin ; e.g. Skt. maddhya, L. medius ; Skt. vidhavā, L. vuidua etc. The meaning (to put) is common to both. The portion -re in the Latin verb is no part of the root which is de- (for da-). -re is a sign of verbs.

563. absent = apa-sant.

This is from L. absent (t-) s, absentis, being away, pres. part. of abesse fr. ab+esse, to be. Therefore the connection

[1] Fowler—The Engish Language, p. 297.

[2] Origins—under 'cum', p. 824.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

with Skt. sant, pres. part. of as-, to be, is undoubted. The connected forms from other languages are :

Gk. eon for eson[1], Lith. sas, esas, Slav. sasta, Eng. sooth, etc.

564. absonant = apa-svanant.

This comes from L. ab+sonan (t-)s, pres. part. of sonare, to sound. Hence the clear connection with Skt. svanant, pres. part. from svan-, to sound.

Cognates from other languages are : AS. swin, Eng. swan, OHG. svana[2], G. Schwan.

565. abstemious = apa-tam-

The word is derived from L. abs (fr. ab)+temetum, strong liquor. Patridge thinks temetum is perhaps akin to Skt. tāmyati (fr. tam-), he is dazed or dumb-founded. This may be so, seeing the phonetic accordance and some agreement in sense too.

566. acclivity = adhi-śri-

The word is derived from L acclivis, acclivus (steep) fr. ad (to)+clivus (a hill, rising ground) "fr. some root as *clinare[3]". MW suggests that L. clivus, clino can be compared with Skt. śri-. The portion cli- accords well with Skt. śri- phonetically, for L.c=orig. k=Skt. s (in some cases) ; and Skt. r=L. l in some cases ; cf. Skt. ruc- (light), L. luc-em (acc.) etc. The meanings are almost the same (cling, enter etc.). But what about the smaining portion- 'vus' ? -us is immaterial, because it is the nomative ending. We are left with v only. Patridge[4] points out that the -v- is a formative element and the root is cli- with which it combines to form the stem cliv-.

Hence the connection with the Sanskrit root.

---

[1] SED on S at, P. 1134, Col. 2.

[2] Lewis & Short—A Latin Dic., on 'Sond' p. 1729, Col. 3.

[3] Whitney—Century Dic.

[4] Origins—On 'Clivus', P. 105.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

As regards the connection between L. ad and Skt. adhi, please see the article on ad- below.

Words from other languages connected with Skt. śri- (pres. śrayati) and L. cli (vus) are :

Gk. klino etc., Lith. salyti etc. Goth. hlains, hlaiw, G. hlinen etc., AS. hlinian, Eng. lean.

567. accipiter = āśu-patra.

A Latin word usually derived from the verb accipere (to take), which is the basis of Eng. accept, and is a combination of ad + capare (to take). But the portion -ter presents difficulty. Whitney[1] therefore doubts this derivation and thinks the orig. form is perhpas *acipiter fr. *aci-, *acu- (= Gk. okus), swift + petrum (= Gk. pteron, Eng. feather), wing. He refers to a parallel form Gk. lokupteros, swift-winged, a hawk, used by Homer in Iliad, XIII. 62.

IDEL categorically denies the connection with the verb accipere and proposes the derivation ak- (swift, sharp) + pet- (to fly), and thinks it to be a parallel of Gk. okupteros. MW also thinks the word (accipiter) may be connected with Skt. āśu swift. Seeing that this derivation removes the phonetic difficulty, and also explains the corresponding Greek word, we accept it. Though āśu-patra does not occur in Sanskrit, "āśu-patvan", flying quickly, does occur.

568. acrid = aśri (sharp edge).

The word is borrowed from L. acer, sharp, which may be connected with Skt. aśri, the sharp side of an anything, angle, corner. MW admits the connection.

Patridge says that the IE root here is ak- and it occurs in the following words also (which therefore are also connected):

Skt. aśani (a sharp weapon), Gk. akon, (a javelin), akis, (a point) L. acidus (whence Eng. acid), acies (sharp edge), acus, ocris (uneven mountain), Osc. akrid (sharply), ocar (mountain), Ir. ochar (a wedge), and the Eng. words derived

[1] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

from this root via Latin : acumen, acute, acid, acme, acrobat acrid etc.

569. ad- = adhi[1]

This is a prefix of Latin origin. In Latin this is a preposition (ad) meaning to, towards, upon, for etc. The connection with Skt. adhi (above, besides, towards, as in adhigacchati etc.) is admissible. The L. d for Skt. dh is regular, as shown above.

570. add = adhi- dhā-

The earlier form is ME. addem which was borrowed from L. addere fr- ad (to)+dere (put). We have already seen the connection between ad and adhi, and -dere and dhā-. So the present connection.

571. adept = adhi-āpta

This is borrowed from L. adeptus, having attained, one who attained proficiency in anything, pp. of adipisci (reach attain) fr. ad (to)+apisci (reach, attain). The corresponding Greek form is aptein (seize). Therefore the connection with Skt. āp-, (attain) and its derivative āpta (pp.) is quite possible.

572. adorn = adhi- ūrṇu- (cover, invest with)

This is borrowed from OF. adorner fr. L. adornare fr. ad+ornare (deck, beautify). Hence the connection with Skt. ūrṇu-, to cover.

573. adulterate, adultery, adulterer, adulteress, adulterine = adhi-antara (different)

These are all borrowed from the similar Latin words. The elements of all these words are :

ad+alter (other) which is connected by MW with Skt. antara (other) in spite of the phonetic difficulty : L. l=Skt. n. Whitney, however, splits 'alter' into al- (seen in alias, alien etc.),

[1] Vide NED, IDEL, both on "at".

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

other, and the comp. suffix- -ter, in which case the Sanskrit cognate cannot be 'antara' but if phonetically possible, anyatara. But Patridge doubts this derivation. We therefore, accept MW's suggestion. The phonetic difficulty i.e. L. l = Skt. n may be explained as a special case or due to analogy with alias, alien etc. which all mean the same thing and contain an l. (Further discussion on this equation in Chapter VI. 2).

574. advocate = adhi-ukta

The word comes from Latin into ME. as advocate, advoket, etc. The L. original is advocatus (an advocate), pp. of advocare, call, fr. ad (to) + vocare (call). Hence the connection with the Skt. vac-, say (pp. ukta).

575. age = āyus ; eva

A very distorted form of the original L. aevum, life-time. The word was borrowed from OF. aage fr. ML. aetati-cum fr. L. aeta (t)s, age, a contraction of the earlier aevita (t)s fr. aevum, OL. aevom which is akin to Gk. aion (age, life time etc.). Hence Skt. āyus (age) eva (course) seem connected.

576. agent = ajant (fr. aj-, drive)

The word comes from L. agens, agentis, pres. part of agere, to drive, lead. Other related forms are : Gk. agein (lead), ON. aka (drive), Arm. acem (I bring). Hence the evident connection with Skt. aj-, drive, lead. The same root accounts for the following words too : agenda, agile, agitate, in each of which the portion ag- is from L. agere.

577. agnate = adhi-jāta.

This was borrowed from Fr. agnat fr. L. agnatus. pp. of agnasci, be born to. fr. ad + (g) nasci. So Skt. jan-, be born, becomes connected.

578. agrarian, agriculture, agronomy = ajra (field)

These are all borrowed from similar Latin words. The base of all these is L. ager (field) which is clearly cognate with Skt. ajra (field), Eng. acre etc., as stated above (on 'acre').

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

579. agree = adhi- gūrta (agreeable, welcome).

The word comes from OF. a gre (at pleasure) fr. a (fr. L. ad), to, at+gre fr. earlier gret (pleasing) fr. ML. gratum (pleasure), neut. of gratus (pleasant). Patridge and MW suggest the connection with Skt. gūrta (agreeable) fr. gur-, raise. There is no phonetic difficulty.

580. alias = anya

This is derived from L. alias, otherwise, fr. alius, other. Forms from other languages are : Gk. allos, Goth. aljis, Arm. ail, Zend anya. Therefore Skt. anya[1] (other) may be connected. We have spoken of the l=n relation between Latin and Sanskrit above. (Also see Chap. VI. 2). Hittite also shows l for n of Sanskrit etc. occasionally.

cf. Hitt. laman (name)for Skt. nāman, L. nomen. Gk. onoma etc.

581. alter, altercate, alternate etc. = antara.

The base of all these words is L. alter, other, which MW connects with Skt. antara, other, as has been stated above (on adulterate etc).

582. ambi- = abhi (for *ambhi)[2] ; ubha.

This is a prefix of Latin origin meaning 'around,' 'on both sides.' It has other forms like ambe-, amb- etc. The Latin original is the same ambi-, which corresponds to Gk. amphi, Skt. abhi (for *ambhi), and to L. ambo, both, Gk. ampho, both, and Skt. ubha, both.

583. ambi-dexter = ubha-dakṣa-tara.

According to Webster here ambi- comes from L. ambo, both, which is akin to Skt. ubha, both. L. dexter, the right hand, being derived as dex-+ter[3] is comparable to Skt. dakṣa-tara.

---

[1] SED.

[2] Century Dic.

[3] For the root see Patridge on 'dexter' and for the suffix Schleicher's Compendium, Pt. II, p. 250.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

584. amend = -mindā.

From Fr. amender fr. L. emendare (to free from a defect, correct) fr, e- (fr. ex), out of +menda, fault, which conforms to Skt. mindā, a bodily defect.

585. amour = kāma

From OF. fr. L. amor fr. amare (to love) for orig. *camare[1], to love. Hence the connection with Skt. kam-, to love. The Hib. word is also noticeable : caemh (love).

586. anima, animal, animate = an-(breathe).

All these words are borrowed from Latin and the base is L. anima (breath), which is akin to Gk. anemos (wind). So Skt. an-(breathe) is clearly connected.

587. annex = adhi-nah-

The word comes from ME. annexen fr. Fr. annexer fr. L. annexare freq. of annectare, fr. ad-+nectare, to bind. The Skt. root nah-, to bind, is said to be derived from earlier nagh-[2]. In that case L. nect-ere can be connected with Skt. nah- (=nagh). The difficulty of comparing L.c to Skt. gh arises, but we may then suppose that L. nect. stands for *negt- of which g followed by t has changed to c. Such change occurs in Latin, as in 'instinctus' for instingtus fr. instinguere[3] (urge, incite). Such a change, that is, the change of a medial followed by t into a tenuis is quite in the interest of euphony, and is seen in Sanskrit as well : e.g. bhaj-+ta=bhakta ; ad-+ti=at-ti. Hence L. nec- fr. *neg- = Skt. *nagh-, nah. The connection is admitted by Whitney and others.

588. annual, annuity, annals, anniversary, } = at-(go, pass)

---

[1] Century Dic. ; SED.

[2] SED. But this is rendered doubtful by naddha, pp. of nah-, which indicates that the original root was nadh-. See 'net' below.

[3] Century Dic. ; Schleicher's compendium, Pt. I, p. 148.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The base of all these words is L. annus, year, fr. an- a root[1] which Patridge and Webster connect with Skt. at-, to go, and Goth. athnam (once). But the connection is doubtful.

589. ante-(before) = anti (before, near)

From L. ante (before) which is akin to Gk. anti-, anti (opposite to). Hence the connection with Skt. anti (before etc.). Goth. AS. and OS. cognate is 'and'.

590. anxious = aṁhas.

From L. anxius fr. angere, to cause distress. Hence the kinship with Skt. aṁhas (anxiety).

591. apt = āpta

From L. aptus. pp. of obsolete ap-ere,[2] to join etc., which is akin to L. apisci, to reach, Gk. aphenos, and Skt. āp-, to reach, get, whence pp. ātpa (received, one who has reached, authoritative).

592. aqua = ap (water)

The equation Latin q (=k)=Skt. p is quite valid, because it is a known fact that in some cases Sanskrit has p for Gk. L. k.; e.g. Skt. pac- L. coq- (to cook); Skt. pañca, L. quinque (five), etc.

593. arable = ṛ- (go)

From Fr. arable fr. L. arabilis fr. ar-are (plough). Hence Skt. ṛ- may be connected. MW. compares the following forms with Skt. ṛ-: Gk. ornumi, aroo etc. Zend. ir, L. ariòr (fr. ar-are), aro, Goth. argan, AS. ar, OHG. aran, Lith. irti (to row), arti (to plough).

594. ardour, ardent, arid, arson } = āsa (ashes)

[1] Patridge—Origins, p. 19.

[2] Webster.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Some derive all these words fr. L. ar-ere (to be dry)[1] and connect them with Skt. āsa (ashes). Webster also admits the connection. But a phonetic difficulty remains, for here we compare a Latin r to a Skt. s (ar-ere : āsa). But the change of s to r occurs in Latin as well as in Germanic and Sanskrit.[2] e.g. Skt. vas-, Eng. was, but 'were'; Skt. janas, L. genus, but generis ; Skt. divas, dyaus, L. diur-nus ; Hence the difficulty does not stand.

595. arduous = ūrdhva.

The words come from L. arduus (high, hence difficult) ; hence the connection with Skt. ūrdhva (high) may be admitted.

596. argent (silver) = rajata, arjuna

This comes from Fr. fr. L. argentum (silver) which may cognate with Skt. rajata (silver). The other languages have the following forms : Osc., aragetom, Ir. airgiod (silver), arg (white), Gk. argos (white), arguros (silver). Also Skt. arjuna (white) fr. rj-, shine, or ranj-, dye.

597. ascend = adhi- skand-.

From L. ascendere, go up fr. ad+scand-ere. So the connection with Skt. skand- (leap, go, dart etc.) is clear.

598. aspect = adhi- spaś- (perceive)

From L. ad-+spec-ere, to look. Therefore Skt. spaś-, to perceive, is connected. The corresponding forms from other languages are : Gk. skep-tomai, skope (probably with metathesis from orig. *spek-tomai, *spoke), G. sphon, spahen, Eng. spy.

Other English words from the same Latin root are : expect, inspect, prospect, suspect etc.

---

1 "The base, phonetic & semantic alike, is L. arere (stem ar-) to be dry, akin to Skt. āsas (ashes), Gk. azein (stem az-) to dry, Tokh. A. asar (dry), Arm. azazem (I dry), OHG. asca, Goth. azgo, (ashes)." Origins.

2 Vide, Schleicher—Compendium, Part I, p. 153.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

599. astonish = -stan- (to thundder, roar)

From L. ex. -+ton-are, to thunder, which Webster and Patridge connect with Skt. stan-, to thunder.

600. audible,
audience,
audit etc. = āavis (evidently)

All these words come from L. audere, to hear. Webster and Patridge connect these with Gk. aiein, to hear, and to Skt. āvis, evidently. But this is doubtful.

601. aurora = uṣas.

This Latin word, meaning dawn, is supposed to be from earlier * ausosa.[1] The change of original s to r. in Latin (as well as Germanic and Sanskrit) has already been dwelt upon. Hence the connection with Skt. uṣas, dawn, fr. uṣ-, to burn. Also cf. Lith. ausz-ar, Skt. usra (dawn), Gk. (Ionic) eos.

602. augment, august = ojas.

Both these come from L. aug-ere, to increase. So Skt. ojas (power, strength)fr. uj- or vaj-[2], is comparable. Patridge further proposes Skt. ukṣ- (grow, be strong) ; but in that case the phonetic difficulty of comparing L. g to Skt. k arises.

603. aves (birds) = vi (bird).

This Latin word (pl. avis) corresponds to Skt. vi (bird) and Zend vi (bird).

604. axis. = akṣa

This is borrowed fr. L. axis which is clearly allied to Gk. axon, Skt. akṣa, Lith. asis, OHG. ahsa, G. achse.

605. cadence = śad- (fall)

This is from L. cadere, fall. Hence the connection with Skt. śad- (fall) is clear. The equation Skt. ś : L c is apparently objectionable, but we know that Skt. ś = orig. k. Hence the equation is here all right (k : k).

[1] Century Dic. 150. SED on ugra, p. 172, Col. 2.

[2] For scid-ere, vide Lewis & Short—A Latin Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

606. Caesar = chid-(cut, tear) ; kesarin (lion)

Whitney says the origin of L. Caesar is uncertain. So is the opinion of Webster. NED is silent about its etymology further than that it is a proper name. Patridge derives it from L. caedere (to cut), which has pp. caesus, whence Eng. caesura (a break, stop), which root he compares to Skt. khid-, which he says means 'to tear'. But khid- in the sense of cutting or tearing is nowhere stated. Rather chid-, to cut. This derivation is after the ancient Latin scholars, who thought Caesar =caesus (or caeso) matris utero i.e. cut from mother's womb, because Julius Caesar is believed to have been born after his mother's belly was cut open, from which the present name Caesarean operation or section[1] has come. Another derivation of Caesar is from L. caesius (bluish gray) from the colour of the skin ; cf. rufus (red).[2] Lanman and MW. compare Skt. kesara (mane) with L. caesaries (hair or dark beautiful hair). But we have no doubt that Caesar is related to caesaries and therefore to Skt. kesarin (with mane, a lion). As Skt. kesarin, though derived from kesa or kesara, ultimately is an epithet of the lion, (cf. vīra-kesarī), so L. Caesar fr. caesaries (hair) ultimately came to designate a man with lion-like bravery. In Shakespeare we find Caesar calling himself a lion :

> "Danger knows full well that Caesar is more dangerous than he. We were two lions littered in one day, and I the elder and more terrible.[3]"

That the name Caesar was not a meaningless proper name, but a significant epithet, is evident also from the fact that it was used as a title by the Roman emperors from Augustus down to Hardian (30 B.C. to 138 A.D.), and that the term when borrowed in Teutonic came to mean 'an emperor' (cf. OHG. Keisar, G. Kaiser) or 'Lord'. The phonetic accordance also is remarkable. In Skt. kesari we have first é which is a diph-

[1] Caesarean operation=the operation of taking a child from the uterus by cutting through the walls of the abdomen and uterus (Webster).

[2] Lewis and Shorgt—A Latin Dictionary.

[3] Shakespeare—Julius Caesar, Act. II, Scene II.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

thong (a+i). In the L. Caesar we have 'ae' for Skt. é. In the borrowed words too the accordance is wonderful. cf. Goth. Kaisér (ai for Skt. e =ai). The ON form is keisari, and Gk. (supposed to be borrowed from Latin)[1] kaisar.

607. caesura = chidra (a hole)

From L. caed-ere (to cut) for scid-ere, with which Skt. chid-(to cut) is clearly connected. The derivative chid-ra (hole, an opening) perhaps corresponds well with L. caesu-ra, (probably for *caed-sura fr. *caed-ura). Also cf. Skt. chid-ura (cutting).

608. calamity=kadana (destruction)

From Fr. calamite fr. L. calamita (disaster, loss). Patridge thinks probably this is connected with Gk. kedein, to affiict and Skt. kadana, destruction. But the phonetic difficulty of comparing Skt. Gk. d to L. l arises. The answer is that relation original d : L. l is met with occasionally. cf. Gk. dakru, L. lacrima. In Latin too l alternates with d ; e.g. odor, oleo ; sodeo, solium, etc. Here Prof. Edmonds says[2]:—

> "In a few Latin words we find l for d. This is possibly a dialectic change"

This alternation between d and l is perhaps better accounted for by the Indian dictum that d, r, l are identical.

609. calendar=kāla (enumerator i.e. time)

This comes from L. calendarium (an account book), fr. calendae (first day of Roman month, month) fr. calare, to proclaim. Skt. kāla (time) fr. kal–, to calculate, is therefore comparable with it.

610. callous=kiṇa (a corn, callosity)

From Fr. calleux fr. L. callosus (hard) fr. callus (hard

[1] Century Dic. —Lewis & Short—A Latin Dictionary.

[2] J. M. Edmonds—An Introduction to Comparative Philology, p. 174. In fact, d, r and l are near sounds and alternate with one another. The change of r to l is well-known. Here we see some instances of alternation between d and l. The change of d to r also is not rare. Mahābhāṣya records one such instance—yadvāna yarvāṇa ; tadvāna tarvāṇa (Vide MBH. Paspaśāhnika).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

skin), which may be compared to Skt. kiṇa (a corn)[1]. The relation Skt. n : L. l we have seen elsewhere too ; e.g. Skt. anya, L. alius, Gk. allos.

611. canal = khan– (dig)

From Fr. fr. L. canalis (a canal, trench). This is generally connected with Skt. khan–, to dig. But the relation L. c : Skt. kh is not phonetically valid, unless we can show that the Latin word was originally preceded by an s, for Skt. kh = orig. sk.

612. cancel = karka (crab)

From Fr. canceller fr. L. cancellere (to make like a lattice, to cross or strike out) fr. cancelli (lattice, crossbars), diminutive of cancer (lattice) fr. carcer (prison). Patridge says L. carcer (prison) has a variant carcar, which may be a reduplication of car. Therefore he connects Skt. karkaṭa (cray-fish) with this. But we had better accept the form karka (crab).

613. cancer = karkaṭa (a crab), karkara (hard)

From L. cancer (a crab). Usually connected with Gk. kar-kinos (crab), and Skt. karkaṭa (crab). But how to account for the L. n for r of the other languages ? Probably cancer (crab) is for "carcer, as L. cancer (lattice) is from carcer (prison)[2]. Lewis and Short say that L. cancer (crab) is akin to Gk. karkinos, and the root is kar–, be hard[3]. So the original from of cancer (carb) must be *carcer in Latin. Webster further suggests Skt. karkara (hard) and says, that the crab is named from its hard shell.

614. candid = cand- (to shine)

From L. candidus (white, bright)fr. cand-ere, shine. Therefore, the connection with Skt. cand–, to shine is clear.

615. candle = candra (shining).

From ME. and A.S. candel fr. L. candela, a candle, fr. candere, to shine, which is akin to Skt. cand-, to shine. The

[1] Webster, Patridge.
[2] Webster on 'cancel'.
[3] Lewish and Short—A Latin Dictionary, p. 276, col. 3.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

L. derivative candela is therefore a counterpart of Skt. candra, shining, fr. cand-, to shine. The relation L. l : . Skt. r is valid ; cf. Skt. ruc (Shine), L. lux (light), luc-ere (to shine), etc.

616. cap, cape, capital, captain = kapāla.

All these words are derived from L. caput (head)[1]. Hence their connection with Skt. kapāla (a skull, probably originally, also head).

'cap' is also derived by some from L. cap-ere to take. But Whitney remarks that neither derivation is satisfactory. MW. connects LL. cap-ere and caput with Skt. kapāla. So 'cap' whether derived from L. caput or cap-ere, becomes connected with Skt. kapāla. But if we reject both derivations, the connection is of course out of the question. But we think cap as a head-dress is rather to be derived from L. caput (head). Hence the connection with Skt. kapāla.

617. canine = śvan (dog).

From L. caninus fr. canis (dog). Hence connected with Skt. śvan, a dog. L. c : Skt. ś is valid, because some original ks are assibilated in Sanskrit and some other languages, which form the Satem group. cf. L. centum, Gk. hekaton, Skt. śatam. etc.

618. cardinal = kūrd-(leap).

From L. cardinalis fr. cardo (hinge, turning point). So a connection with Skt. kūrd- (to leap) and to Gk. krade (a waving branch) may be assumed.

619. carnage, carnal,
carnation (incarnation), = kravis.
carnival, carnivorous,
carrion.

All these are ultimately derived from L. caro (flesh) which is clearly akin to Skt. kravis (raw flesh), Gk. kreas, etc.

[1] Patridge—Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

620. caste = śiṣṭa.
(also chaste, in-cest).

From Pg. casta (pure race) fr. L. castus (pure). The connection wtih Skt. śiṣṭa (trained) is therefore probable.[1] For the original sense of caste (pure), cf. 'caste Hindu = pure or forward-class Hindu. The relation L.c. : Skt. ś is valid. Eng. 'chaste' and 'incest' also are from the same source. 'Incest' = in-(privative) + castus (chaste, pure) = Skt. a-ś i ṣ ṭ a.

621. castrate = śastra (a cutting weapon)

From L. castratus pp. of castra-re (prune, emasculate), which may be akin to Skt. śastra (a cutting instrument) fr. śas- (to cut, kill).

622. cede = śad

From L. cedere (to go, yield), which Webster and Patridge connect with Skt. ut-sad-(to disappear), OSlav. inchadu (an exit), Gk. hodos (journey), and L. sed-ere (to sit), whence Eng. sit. That may be; but the relation L.c (in cedere) : L.s (in sedere), Skt. s (in sad-) will mean that for original k we may sometimes have s in Latin as well Sanskrit (because LL. sedere, cedere, and Skt. sad- are compared). That is to say, L. c, s and Skt. s are comparable. Though it has never been stated that Latin has ever assibilated its k, and that Skt. dental s has developed from original[2] k, yet these things are here being admitted. The change of original k to Skt. dental s has been recognised by Fowler who compares L. com- to Skt. sam, which we have already discussed.[3] Therefore let this comparison of Webster. Patridge and Fowler be a jñāpaka sūtra of the fact that some orgianal k = L. s, Skt. s. (Also vide chapter VI. Sec. 2 : The irregular shiftings).

L. cedere accounts for a large number of English words, such as cede, accede, concede, exceed, precede, proceed, recede secede, absecss, access, cease, decease, necessary, succeed etc.

---

[1] Patridge—Origins.

[2] Only the palatal ś is said to be so developed.

[3] See 'con'-above.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Therefore Skt. śad- with necessary prepositions is to be connected with them. For exapmle, concede = sam-śad ; abscess = ava-śad ; and so on. (The relation original v : L. b has been discussed in connection with ab- above[1]).

623. celibate = kevala (alone).

From L. caelibatus (single life) fr. caelebs (unmarried). This may be connected with Skt. kevala[2] (alone, unconnected with the world) by a simple metathesis.

624. censor, censure,
census = śaṁs-

From L. cens-ere (to judge, consider), which may be compared with Skt. śaṁs- (to declare, say, praise).

625. cent, century = śata.

From L. centum, clearly connected with Skt. śatam (hundred).

626. cerebrum,
cerebral = śiras-

From L. cerebrum (the brain). MW. tells us that L. cerebrum is for ceresrum. So the portion cereb (for ceres) is clearly connected with Skt. śiras (head). Whitney suggests Gk. kara (head) to be a congate. But we think Gk. keras (horn) also can be connected[3]. According to MW. Skt. śiras is probably for śaras.

627. ceremony = karman

From L. carimonia, comparable with Skt. karman (work, rite).

628. charity,
charitable = cāru-tā

From Fr. charite fr. L. caritas fr. carus (beloved, dear). Hence the connection with Skt. cāru (lovable). MW. however, derives L. carus from earlier camrus and connects it with Skt.

---

[1] For this relation vide Schlichder's compendium I.p. 144.

[2] Patridge.

[3] Lidell & Scott-A Greek English Lexicon : "Keras is probably related to kara."

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

kam- (to love). Webster does not propose any such derivation but connects Skt. kam- with L. crus. Lewis and Short propose Skt. kan-(?), to be beloved, and karu (probably a misprint for cāru), agreeable[1]. Patridge suggests Skt. cāru, which seems preferable.

629. chemise = śāmulya (a woolen shirt)

From fr. chemise fr. L. camisia, camisa (a shirt, thin dress). Patridge, quoting Walshe, says that Skt. śāmulya, a woolen shirt, may be connected. Hindi and Bengali kamiz (shirt) is said to be from Arabic 'qmits' which again is suspected to be a borrowing from L. camisia[2].

630. cincture = kāñcī (a girdle)

From L cinctura (a girdle) fr. cing-ere, cinctum (to gird) Connection with Skt. kāñcī (a girdle) is proposed. But L. g : Skt. c is unusual. Lith. kinky-ati means to harness a horse, and is probably connected. Skt. śiñjinī ("bow-string, tinkling ring worn round toes or feet, the sine of an arc"—SED) may be connected.

631. Cinderella = caṇḍālī

From Fr. cendres fr. L. cindra fr. cinis (ashes of a corpse) ; connection with Skt. caṇḍāla, fem. caṇḍalī, is possible. The caṇḍālas burn the dead to ashes.

632. circle circum,
circa, circus = cakra

All these come from L. circus which is akin to Gk. kirkos (a ring), kuklos (ring, circle). Therefore the connection with Skt. cakra (a circle, wheel) is clear.

633. circuit = cakra-ita (= cakrita)

From Fr. circuit Fr. L. circuitus (a going round) fr. circum (around)+i-re. to go. Hence the connection with Skt. cakra and i-, to go.

---

[1] Lewis & Short—A Latin Dictionary.

[2] N.N. Basu—Viśvakoṣa : Patridge—Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

634. city, civic, civics.
civil etc. = śiva

City (ME. cite) comes from Fr. cite fr. L. civita (city) fr. civis (citizen) fr. which Eng. civic, civil etc. also arose (via L. civilis etc.). L. civis is compared by Patridge to Skt. śiva (good). Germanic congates are: Goth. heiwa in heiwa-frauja (man of the house), AS. hiwan (members of the family).

635. cock = kukkuṭa

From AS. cocc which is akin to ON. kokr, Dan, kak, MD. kocke. NED thinks the English word is probably borrowed from L. coccus. But the word may be also an imitation of the birds cry. This is also admitted by NED and others. This is proved by the wide spread of the word; cf. Malay kukuk, besides Skt. kukkuṭa, Gk. kokko-boas, Bret. kok, Alb. cocos, etc. and so the English cock can be looked upon as a native word, and not borrowed from Latin or any other language. There is no difficulty in connecting the word with Skt. kukkuta (cock) (Teut. c: Skt. k) because imitative words violate phonetic laws. The sound of an aninal is generally imitated in the same way by all, if the sound is heard very often and very clearly. The cock being a doeestic bird, and in the habit of crying aloud in the small hours of the night and at other times too, its sound is very familiar to all and is easily imitated. Sanskrit grammarians also regarded 'kukkuṭ' as an onomatopoetic word imitating the cock's cry.[1]

636. cognate = sam-jāta
(born together)

From L. cognatus fr. co- (for com) + gnatus (born). Hence the connection with Skt. prefix sam and verb pp. jāta. The connection between L. com (variants con, cum, co etc.), Gk. syn and Skt. sam is admitted by Fowler.[2]

637. cognition = saṁjñā (consciousness)

From L. cognitio fr. co (for com) + gnoscere (to know). Therefore the connection with Skt. sam-jñā is acceptable.

[1] Vide MW. on kukkuṭa; Mahābhāṣya on Pāṇ. I. III. 48.
[2] Fowler—The English Languaege, p. 297.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

638. combustion = sam-abhi-uṣ-(to burn).

From L. combustus which is usually derived from com-ur-ere (to burn). But in that case the b remains unexplained. Patridge therefore suggests the derivation : co-urere + amburere, i.e. a blending of the same verb with different prefixes. L. ur- (to burn) = Skt. uṣ- (to burn). The change of original s(= Skt. s, ṣ) to L. r is occasionally met with ; cf. Skt. uṣas L. aurora (for ausosa[1]) ; Skt. janas, janāsas, L. genus, but genera.

[1] Vide SED.

639. connect = sam-nah- (to bind)

From L. con- nect-ere (to bind). Hence the connection with the Skt. sam-nah- (to bind). The phonetic difficulty of connecting L.c with Skt. h here has been explained already (in 'annex'). But it may be recapitulated thus : Skt. nah- = nagh- : L. nect- = negt-. Thus we get Skt. gh = L. g, which is regular. The change of L. g to c is due to the following t ; cf. L. instinguere, but instinctus.

640. cook = pac- (to cook)

From AS. coc fr. L. coquus. fr. coquere (to cook) which is akin to Gk. pessein, Alb. pjek, and Skt. pac- (to tcook). The IE form is supposed to be *kak, of which the initial guttural has been labialised in Sanskrit and some other languages.

641. coop = kūpa (a well)
(a basket for catching fish etc.)

From ME. cupe. The word occurs in German too ; cf. G. kufe, a cask. But it is not found in any other Teutonic language. Again, there is Latin cuparius, maker of casks. Hence it is likely that the Eng. coop and G. kufe are borrowed from the Latin word, though some regard them as Teutonic. Lanman connects them with Skt. kūpa, which is better connected with L. cuppa, whence Eng. cup, a drinking vessel.

642. cordial = śrad, hṛd

From L. cordialis fr. cordis (heart), which is congate with Gk. kardia (heart) ; Skt. śrad (faith, regard) and hṛd (heart) are generally connected with these. The connection between

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Skt. h and Gk. L.k,c however, is not usual and therefore the comparison of Skt. hṛd with Gk. kardia and L. cordis is objectionable.[1] Jespersen gives the following reasoning for the acaptance of the connection.[2]

"It is hard to keep apart two similar forms for heart, one with initial gh in Skt. hṛd and Av. zered, and another with initial k in Gk. kardia, ker, L. cor. Goth. hairto etc. The Greek ordinals, hebdomos, ogdos have voiced consonants over against the voiceless combinations in hepta, okto, and yet cannot be separated from them. All this goes to show (and many more cases might be instanced) that there are in every language words so similar in sound and signification that they cannot be separated, though they break the sound laws. In such cases, where the etymologies are too palpable even the strictest scholars momentarily forget their strictness, may-be with great reluctance and in the secret hope that some day the reason for the deviation may be discovered and the principle thus be maintained." Elsewhere he has said.[3]

"There are, however, many instances in which it is hardly possible to deny etymological connection though the phonetic laws are not observed. Is not Goth. asgo with its voiced connsonants evidently the same word as Eng. ash, G. ashe, Dan. aske, with their voiceless consonants ?"

643. corn, cornea,
corner, cornet = śṛṅga,

From L. cornu (born), which is compared with Skt. śṛṅga (horn), śiras (head), and karaṅka (skull) by MW. of which śṛṅga seems best suited.

644. corporal, corpse etc. = karpara, kharpara (skull)

Eng. corporal, corporeal, corporation, incorporate, corps, corpse, corpulent, corpuscle, corset, corselet etc. are fr. L. corpus (with variant corpor-), the body. Whitney connects L. corpus

[1] Vide Lanman's Sanskrit Reader (on Śraddhā).
[2] Otto Jespersen—Language, p. 296.
[3] Ibid : p. 295.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

with AS. hrif (bowels, womb). Connection with Skt. karpara, kharpara (a skull) is possible.

645. count, compute = sam- pūta

From L. computare fr. com-+putare (to count). Patridge says that L. putare has two senses : (i) to prune (ii) to purify, to correct (an account), hence to count or calculate. He thinks probably originally there were two separate roots, and putare, to count, probably came from L. putus, pure. He therefore connects it with Skt. pūta, pure. We have already seen the connection between L. com- and Skt. sam.

646. coxa = kakṣa
(hip)

From L. coxa (hip) which is clearly connected with Skt. kakṣa. But kakṣā, kukṣi (belly), kaccha are also proposed, besides kakṣa[1].

647. crass = kṛtasna
(thick)

From L. crassus (thick, solid), which may be connected with Skt. kṛtsna (entire). The sense of entirety is seen in the English word in such use as :—crass stupidity (=gross or full stupidity), and perhaps this sense was there is the Latin word too.

648. craven = kṛpaṇa (down-trodden)
(defeated, coward)

From ME. cravent fr. Fr. cravant fr. L. crepans, pres. part. of crep-are (to break, rattle). Webster suggests connection with Skt. kṛp-,to lament. We think the derivative kṛpaṇa (unfortunate, down-cast) is the exact counterpart of L. crepans.

649. create = kṛta

From L. creatus pp. of crea-re (make). Hence the connection with Skt. kṛta, fr. kṛ-, make).

[1] Lanman's Sanskrit Reader ; Patridge—Origins ; SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

650. creed = sraddhā

From AS. creda fr. L. credo fr. cred-ere (to believe) which may be connected with Skt. śrad- (dhā), faith, regard.

651. culex = śūla

From L. culex (a gnat), which may be akin to OIr. cuil, and Skt. śūla (a sharp-pointed instrument, sharp pain), as Webster suggests.

652. cup = kūpa

From ME cupp, cuppe fr. Fr. cuppe fr. L. cuppa (cup) fr. L. cupa (a tub or cask), which is clearly cognate with Gk. kupe (hole, boat, ship), and Skt. kūpa (well, hole)

653. Cupid = kup- (to be moved or agitated)

From L. cupido fr. cup-ere (to desire) which may be compared to Skt. kup- (to be agitated)[1]

654. debility = durbalatā.

From Fr. debilite fr. L. debilites fr. de-bilis tas, which may be compared with Skt. dur- bala- tā (weakness).

655. decem- = dasan (ten)

From L. decem (ten). The word occurs in 'December' etc.

656. decemvir = daśa-vīra

From L. decem (ten) + viri (men) which is clearly connected with Skt. vīra (men, manpower, hero). Vīra in the sense of men or men-power is found the Veda.

657. decide = chid- (to cut)

From Fr. decider fr. L. decidere fr. de + caed-ere (to cut off) which is connected with Skt. chid- (to cut). Vide sui-cide below.

658. decimal = daśama

From L. decimalis fr. decimus (tenth).

659. decimate = daśama-

From L. decimare (to take the tenth man) fr. decimus

[1] Vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

660. declcine
declivity = śri- (to resort to, approach)

From L. de-cli-nare, de-cli-vus. MW. proposes connection with Skt. śri- of the Latin root cli- (to bend).

661. defend,
offend etc. = han- (to kill), vādh- (resist)

From Latin verb fend-ere (strike), which is connected with Skt. han- (to kill) by MW and with vādh- (to resist) by Lanman which han- seems more probable, phonetically.

662. deicide, deiform
deify, = deva (dyaus etc. fr. div-, to sihne)

All these words come from L. deus (god) which is clearly a cognate to Skt. deva (god, shining). Cognates from some other languages are: Gk. dios (god-like), Lith. dievas (god), OIr. dia (god), W. duw (god), ON. tivr (gods).

663. descend = skand- (to leap, go)

From Fr. descendre fr. L. descend-ere fr. de + scend-ere (to climb). The connection is lear.

664. desiccate = śuṣka
(dry)

From L. desiccatus, pp. of desicare (to dry up), fr. de- + siccare fr. siccus (dry), which Patridge and MW connect with Skt. śuṣka (dry). Cognates from other languages are: Lith. susu, Slav. such-ati. For the problem Skt. ś = L.s here, vide Chap. VI. 2.

665. dexter = dakṣa-tara

From L. dexter fr. dex (right side) + ter, comp. suffix. Hence Skt. dakṣa-tara. The sense of right side is seen in Skt. dakṣi-ṇa.

666. Diana = divya (divine)

From L. diviana fr. dius (divine) fr. deus (god.). Connection with Skt. div- (to shine), whence deva (god), divya (divine), is clear.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

667. dict, dictate,
dictator, diction,
dictionary. dictum = diś- (to direct)

All these are from L. dic-ere (to say). Hence the connection with Skt. diś- (to direct).

668. dire = dviṣ- (to hate) ; dāruṇa (terrible)

From L. dirus which is regarded as akin to Gk. deions[1] (terrible). Skt. dviṣ- (to hate) is subggested by some[2] as a cognate. But probably dāruṇa (terrible) suits better, for the Latin word has r and the Greek word has n both of which are in the Skt. dāruṇa.

669. dis = dvis (twice)

Latin has dis-, bis- ; Gk. dis- (twice). Hence the connection with Skt. dvis (twice) is clear.

670. dissipate = dvis-kṣipta

From L. dissipatatus. pp. of dissip-are fr. dis- + sip-are (to throw), which may be compared to Skt. kṣip- (to throw). Oslav. has ra-sypa-ti (to scatter), and Lith. sup-ti (to rock a cradle).

671. divine = divya (heavenly)

From ME. divine, devin fr. Fr. divin, devin fr. L. divinus fr. divus, deus (god). Hence Skt. div (heaven), deva (god) both fr. div- (shine).

672. dome, domestic, domicile etc. = dama (house)

From L. domus (house), which is clearly akin to Gk. domos and Skt. dama (house) as in 'dam-patī' (lit. two lords of the house, i.e. couple), 'vardhamānaṁ sve dame' (RV. I.I.)

673. domain, dominate,
domineer, dominion etc. = damana (control)

From L. dominus (lord) fr. dominare (rule, control). Hence Skt. dam- (to control), and derivative 'damana' (control).

[1] Webster; : Padtridge.

[2] Ibid.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

674. donate, donor etc = dān- (to pay), dā- (give)

From L. don- are (to give) which is clearly allied to Skt. dān- (to pay), dā- (give)

675. dormant,
dormitory = drā- (sleep)

From L. dorm-ire (to sleep); cf. Gk. darthanein, Oslav. dremati (to sleep). The root seems to be dar or dra. Hence Skt. drā- (to sleep) is connected.

E

676. eager = aśri (a sharp edge)

From Fr. aigre (keen) fr. L. acrem fr. acer, acris (sharp) which is comparable to Skt. aśri (a sharp edge, corner) and Gk. acros (highest, a point at the top)

677. edible = ad-ya

From L. adibilis fr. ed-ere (to eat); connection wtih Skt. ad- (eat) whence ad-ya (edible) is clear.

678. edict = ā diṣṭa (ordered)

From L. edictum fr. e (out) + dictum, pp. of dic-ere Hence the connection with Skt. diś- (to direct). L. e- may be compared with Skt. ā (prefix).

679. edifice, edify = edha- dhā-

From L. aedes (a hearth) and fac-ere (make). The first is connected with Gk. aith- (to burn) and Skt. idh- (burn), whence edha (fuel), and the second with Skt. dhā- (put). (L. f : Skt. dh, bh, gh). Please see 'effect' below.

680. edit = a-dā-

From L. editus fr. edere (to give out) fr. e (out) + da-re (give). Hence the connection with Skt. dā- (to give).

681. effect,
efficient = ā-dhā-

From L. e (out) + fac-ere (make) which is usually compared with Skt. dhā- (to put). But the final guttural of the Latin

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

root then remains unexplained, and so the connection is somewhat unsatisfactory.

682. effeminate = (Please see female below, No. 704).

683. effulgent = bhrājant (shining)

From L. ex-+fulg-ere (to shine) which may be compared with Skt. bhrāj-(to shine).

684. ego = aham (I)

From L. ego (I) which is akin to Gk. ego, egon, and Skt. aham. Germanic cognates are: Eng. I fr. As. ic, OFris. Goth. D. ik, ON. ek, ik, OHG. ih, G. ich. For the connection of the Teut. forms here vide Chapter VI 2.

685. elect,
elegant = ā-rañj- (fall in love with)

From L. e (out)+leg-ere (to choose), which may be compared with Skt. rañj- (to fall in love with, have a liking for). Change of r to l in Latin and Greek is known.

686. emerge = majj- (to plunge)

From L. e+mergere (to plunge) which may be compared with Skt. majj- of the same meaning. majj- may be an assimilated form from *marj-.

687. entrails = antar (between); antra.

From Fr. entrailles fr. L. intralia fr. inter (between), which is clearly akin to Skt. antar (between), antra (intestines).

688. equal = ekala (alone)

From L. aequalis fr. aequus (even, equal), which MW and Whitney connect with Skt. eka (one). The L. derivative eaqualis (Eng. equal) is well comparable with Skt. ekala (alone).

689. equinox = eka-nakta

From Fr. equinoxs fr. L. aequinoctium fr. aequus (equal) +nox, noctis (night). Hence the connection with Skt. eka and nakta (night). (For the connection, between L. aequus and Skt. eka please see 'equal' above).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

690. et=ati (beyond), atha (and).

From Fr. fr. L. et (and). The word occurs in the phrase 'et cetera'. Connection with Skt. ati and atha is suggested by Patridge.

691. event=ā-gata

From Fr. fr. L. eventus. p.p. fr. e+venire (come); hence tthe connection with Skt. ā-gata fr. gam-, to go. Latin has someimes v or b for original g.

692. evidence,
evident=ā-vidant

From Fr. fr. L. evidentia fr. e+videre (to see); hence the connection with Skt. ā-vid-, to know.

693. evirate=a-vīrā

'Evirate', to deprive of virility, is fr. Fr. fr. L. evirate fr. e+virare fr. vir (man)=Skt. vīra (hero). Skt. a-vīrā (a woman deprived of her heroes i.e. husband and sons) compares well with the Latin word.

694. evoke=ā-vac-

From Fr. evoquer fr. L. evocare fr. e+vocare (to call); hence the connection with Skt. ā-vac- (to speak). A large number of words such as convoke, convocation, invoke, provoke etc. belong here.

695. ex-=vahis, āvis

A prefix fr. L. ex- fr. ex (out of, from). It assumes many other forms: ec-, ef-, es-, e-, s-. Fowler connects it with Skt. vahis[1] (out), and MW with Skt. āvis (evidentily). But this is doubtful.

696. exact=aj- (to drive)
(to enforce payment)

From Fr. exacter fr. L. exactare, freq. fr. exactus fr. exigere (drive out, take out), fr. ex (out)+agere (to drive); hence the connection with Skt. aj-, to drive.

[1] Flower—The English Language, p. 296, Article 9.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

697. execute = sac- (follow)

From Fr. executer fr. L. exsecutare fr. ex + sequi (to follow), which is comparable with Skt. sac-, to follow.

698. exhort = hary- (to like, be fond of, yearn after)

From ME. exhorten fr. L. exhortari fr. ex + hortari (urge, incite, exhort), which Patridge compares with Skt. hary- (to like, long for etc.); cf. Gk. khairo (I rejoice), OHG. geron (to desire), gerno, MHG. gerne, G. gern (willingly). The original root may be *ghar-, to desire.

F

699. fact = dhā-

From L. factum fr. facere (make) which is compared with Skt. dhā- (put). For further discussion, see 'effect' above.

700. fame = bhan- (speak)

From Fr. fr. L. fame (rumour, report), which is compared with Gk. phama, phanai (to speak). Hence the connection with Skt. bhan- (to speak).

701. family = dhāman

From L. familia (household) which is compared with Skt. dhāman (house), fr. dhā-, to place. The relation Skt. dh : L. f is valid.

702. famine, famish = hā- (to leave); hāni

'Famish' comes from L. fames, via Fr., and 'famine' fr. L. *famine fr. fames (hunger, want). The connection with Skt. hā- (to desert) whence hāni (privation, loss) is suggested by some.

703. fan = vātāa yan(coming of wind, window)

From ME. fan fr. AS. faun fr. L. vannus (fan) fr. *vatnus[1] which is clearly akin to Skt. vātāyana fr. vā-, to blow. Latin occasionally loses original y.

[1] Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

704. female, = bhāminī (woman); dhe- (to give suck) feminine, effiminate etc.

The base is L. femina (woman), which has the diminutive femalla (little or young woman), whence Eng. female. L. femina (woman, wife) corresponds to Skt. bhāminī (woman, a passionate woman) fr. bhāma (passion, anger). Patridge thinks the IE root may be *dhe-, to give suck to, which root occurs in Sanskrit too. But there is nothing to prevent Skt. bhāminī too from being connected phonetically or semantically. Also probably *dhāminī, on the analogy of gṛhiṇī, is to be compared.

705. fend, defend etc. = han-

From L. fendere, to strike, which may be compared with Skt. han-, to strike, kill; cf. ON. gunnr (combat), OHG. gund (war), Lith. genu, to pursue, OPer. gunnimai, we push.

706. fervent, ferment etc = bhur- (to be agitated)

From L. fervere fr. fer- (to boil) which is comparable to Skt. bhur- (to be agitated).

707. figure = dih-

From L. figure (something shaped) fr. fingere, (to shape, mould), which (fing-, fig,) may be compared with Skt. dih-, to form, for *dhigh-

708. firm, farm = dharma

From Fr. ferme fr. L. firmus, which is doubtless connected with Skt. dharma (law, order) fr. dhr-, to hold. L. f. for Skt. dh is regular. cf. L. fores, door, Skt. dvāra for *dhvāra (inferred from Gk. thura, AS. duru, whence Eng. door).

709. fissure = bhidura

From Fr. fr. L. fissura fr. find-ere, to cleave, which may be compared with Skt. bhid, to cleave, pierce. L. f. for Skt. bh is regular, and the nasal is seen also in the Skt. forms; cf. bhindanti, they pierce. The L. deriv. fissura is probably for *fid-sura fr. *fid-ura which corresponds to Skt. bhid-ura fr. bhid-, to pierce, break.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

710. flagrant = bhrāj-ant

From L. flag-are, to blaze, which is comparable to Skt. bhrāj-, to shine, whence pr. part. bhrājant.

711. flame, flamingo = bhrāj-

Flame, fr. Fr. flambe fr. L. flamma fr. flaga-re, to blaze. Hence the connection with Skt. bhrāj-, to shine. Flamingo is another derivative of the same Latin root, and hence belongs here.

712. foment = dah-

From L. foment-um for fouimentum, a hot lotion, fr. fouere, to warm "from the IE root furnishing Skt. dahati (dah-), Av. dazaiti. he burns." (Origins).

713. font, fount, fountain = dhan- ; dhanv-

From L. font, fontana (a fountain or spring), which are comparable with Skt. dhan-, dhanv- (to flow).

714. force, fort = dṛh-

From Fr. fr. L. fortis (strong), which Lanman[1] compares with Skt. dṛh- or dṛṁh-, to strengthen.

715. found (establish) = budhna

From Fr. fonder fr. L. fundare (to base firmly), fr. fundus (base) ; cf. W. bon (base), OIr. bond (sole of the foot), Gk. bonn (foundation), OHG. bodam, G. boden, ON. botn, AS. botm (whence Eng. bottom); hence Skt. budhna (base, bottom) may be compared.

716. found (melt & mould) = hu-

From Fr. fondere fr. L. fundere (to pour), which Patridge connects with Skt. juhoti, he pours (hu-).

717. fraction, fracture,
fragile, fragment etc. = bhañj-

All these words come from L. frangere, to break, which is comparable to Skt. bhañj- (to break). From the r in L. frange-, and Eng. break, etc. MW. thinks Skt. bhañj- is probably for orig. bhrañj-.

[1] Sanskrit Reader, p. 172.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

718. fragrant = ghrā-

From Fr. fr. L. fragrantia, doubtless a reduplication of an original root ghrā- (to smell) which is found in Sanskrit, whence Skt. pr. part. reduplicated ji-ghrant, for *gi-ghrant for *ghi-ghrant for *ghra-ghrant=L. fra-grant-.

719. fraternal = bhrātṛ-

From Fr. fraternel fr. L. fraternalis fr. fraternus fr. frater (brother), which is clearly the same word as Skt. bhrātar.

720. frigid = bhrajj-(to fry)

From L. frigidus (cold), fr. frigere (be cold), which MW compares with Skt. bhrajj-, to fry. The semantic unity lies in that both frying and coldness make things hard.

721. fry = bhṛj-, bhrajj-

From ME. frien fr. Fr. frire fr. L. frigere, to fry, which is comparable with Gk. phrugein, to grill, and Skt. bhrajj-, to fry.

722. fulgent = bhrāj-

From L. fulgents fr. fulgere (to flash, glitter), which is obviously akin to Gk. phlegein (to shine, burn), and Skt. bhrāj- (to shine).

723. full (thicken) = bhāla

From ME. fullen fr. Fr. fuler fr. L. fullo (a choth-fuller). Connection with Skt. bhāla (lustre) is proposed by some[1].

724. fume = dhūma

From ME. fume fr. Fr. fum fr. L. fumus (smoke) which is clearly akin to Skt. dhūma (somke) fr. dhū-, to shake.

725. function = bhuj-, bhaj-

From Fr. function L. function, performance, fr. fungi, perform. Patridge proposes connection with Skt. bhuṅkte, he enjoys and bhuj (enjoyment), fr. bhuj-, to enjoy[2]. But bhaj-, whence bhajana (service etc,) also may be compared.

---

[1] Origins.

[2] Also vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

726. fund, fundamental = budhna

From Fr. fr. L. fundus (bottom), which is comparable with Skt. budhna (bottom) fr *bhudhna.

727. furore, fury = bhur- (stir), dhvar-

From Fr. fr. L. furia, furor (madness), which MW connects with Skt. bhur-, to quiver, and Gk. phuro, porphuro ; Patridge suggests connection with Skt. dhvar- or dhvṛ-, to rush forth, and Gk. thorein (to rush). But bhur- (stir) is also comparable.

728. future = bhavitṛ

From Fr. futr fr. L. futurus regarded as the future participle of esse, to be. Whitney thinks the real Latin root is *fu, to be, because the actual forms require such a root ; cf. fui, I was ; fuit, has been. Hence the connection with Skt. bhū-, to be, whence bhavitṛ (that will be).

(G)

729. gain = vī-(pursue)

From ME. gainen, gunen etc. fr. Icel. gagna fr. OHG. weidanon (to pasture, to hunt) fr. OHG. weida (pasture) ; connection with L. venari, to hunt, and Skt. vī-, to pursue, is sugges ted by some.

730. garrulous = gṛ-, gir

From L. garrulus fr. garrire (chatter), which is clearly akin to Skt. gṛ (chant, call), gir (speech).

731. gemini, geminate = yama (twins)

Gemini, fr. L. gemini (twins), comparable with Skt. yama (twin). Original y is represented by j in Latin. So the equation Skt. y=L g becomes irregular. Patridge is of opinion that the g in L. gemini, geminate is probanly for earlier j.

732. generate etc. = jan-

From L. generare, which is akin to Skt. jan-, to be born. Original g=Skt.g, j.

733. genuflect = jānu-bhañj-

From L. genuflectere fr. genu (knee)+flectere (bend). L. genu is clearly the same word as Gk. gonu, and Skt. jānu

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(knee), and L. flect-ere may be connected with Skt. bhañj- (for *bhrañj- adcording to Whitney and MW).

734. genus = janas, gana ; janus

From L. genere, to engender. The word is comparable with Skt. jana-s (race, class), janus (birth), both from jan-, to be born, and probably gaṇa (class, multitude), which is doubtless derived from the IE root *gan which came to be jan- in Sanskrit.

735. germ = janma

From Fr. germe fr. L. german (germ, embryo, offshoot) of which the origin is unknown, says Whitney. Patridge derives L. germen fr. L. genus and connects it with Skt. janman (birth). It is remarkable that in vulgar Bengali janma (birth) is pronounced as jarma. Hence it is possible to derive both janman and germen from the same root jan- (L. gen-). Eng. german, as in "cousin german", fr. L. germanus (of the same race or parents) also belongs here.

736. gibbous = kubja

From L. gibbosus (humped), or gibbus (humped) which, MW. connects with Skt. kubja (hump-backed), Gk. kuphos kupto, Lith. kupra, kupotas. The change of orig. k to g in Latin (and Greek) is occasional ; cf. Skt. viṁśati (twenty). Gk. eikosi, ikati, L. viginti, where Skt. ś for k : Gk. k: L.g.

737. gliriform = giri- (mouse)

From L. gliriformis fr. glis (glir-), a dormouse+form (shape). Patridge thinks L. glis is perhaps akin to Skt. giri (mouse).

738. glut, glutton = gṛ- (swallow)

From L. glutire, to swallow, which MW connects with Skt. gṝ-, to swallow.

739. gluten = grath-

From L. gluten (glue) which MW suspects to be connected with Skt. grath-, to fasten or string together.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

740. gourd = carbhaṭa

From ME. gourde etc. fr. Fr. gourde fr. congourde fr. L. cucurbita (a gourd), which is clearly connected with Skt. carbhaṭa, cirbhaṭa and cirbhiṭa (a kind of gourd). Patridge suspects the Latin word may be borrowed from Sanskrit.

741. grace = gūrta, gṝ- (praise)

From Fr. grace fr. L. gratia (gratitude, favour) fr. gratus (agreeable). Connection with Skt. gṝ- (to praise) is proposed by some, and with gūrta (agreeable) by others. (Please see 'agree' sbove).

742. grave = guru, gurvī

From Fr. fr. L. gravis, which is doubtless the same word as Skt. guru, fem. gurvī (heavy), preferably the feminine.

743. gullet = gala

From ME. golet fr. Fr. goulet fr. L. gula; connection with Skt. gala (throat) fr. gal- or gṛ, to swallow, is probable.

744. gusto = juṣ-

From It. gustó fr. L. gustus (taste, relish), which may be akin to Skt. juṣṭa fr. juṣ- (enjoy).

745. hearse (a bier) = hṛṣ- (bristle), kṛṣ-

From ME. herwe, hers, herce fr. Fr. herce (harrow), fr. L. hirpex (harrow). Morris connects it with Skt. kṛṣ-, to draw, and Patridge with L. hirsatus (prickly), Skt. hṛṣ-, to bristle, Morris has apparently taken it to be a Teutonic word, for orig. k=L. h is only sporadic.

746. heir = hṛ- (to take)

From ME. heire, heyre fr. Fr. heir, eir fr. L. heres (heir) ; connection with Gk. kheir (hand), Skt. hṛ- (to take) is proposed by Whitney. Patridge and Webster connect it with Gk. kheros (bereaved, left), Skt. hā- (to leave).

747. hibernacle = hima

From L. hibernaculum (winter-residence), fr. L. hibernus (wintry), which Whitney suspects, is for *himernus (cf. Gk.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

kheimerinos, wintry), fr. hiems or hiemps (winter), which is clearly connected with Skt. hima (snow)[1].

748. horrible, horror etc. = hṛṣ-

From L. horrere (bristle, tremble, dread), which stands for orig. *horsere[2]. Latin has changed original s to r in several instances. cf. Skt. janāsas, Gk. *genesos, genous, L. generus, generis ; Skt. uṣas, L. aurora (for *ausosa), etc. Hence the connection with Skt. hṛṣ- (to be excited, to bristle) may be possible.

749. humeral = aṁsa

From L. humerus (shoulder) or umerus, which may be compared with Goth. ams, Gk. omos, and Skt. aṁsa (shoulder).

750. humour. humid etc. = ukṣ- (to sprinkle)

From L. humor, umor fr. umere (to be moist). Connection with Skt. ukṣ- (to sprinke) is proposed by Patridge, but it is not phonetically quite satisfactory.

751. Hun = hūṇa

From AS. Hunas, Hune fr. L. Hunni, Chunri. Skt. hūṇa may have given rise to the Latin word, for we have Gk. khounnoi, where Gk. kh is regulr for Skt. h (=gh). Or it may be that L. chunri is borrowed fr. Gk. and Hunni is a later development. The Gmc. forms are definitely from L. Hunni.

752. identity = idam-tā (=idantā)

From L. identita (sameness) fr. idem (same) which may be allied to Skt. idam[1] (this).

753. ignious = āgneya

From L. igneus (fiery), fr. ignis (fire), which is clearly the same word as Skt. agni (fire). Skt. derivative āgneya (fiery) probably answers to L. igneus. The disappearance of original y between vowels in Latin occurs occasionally ; cf. Skt. māna yāmi, L. nomeo (remind, warn)[3].

[1] Century, Origins, Lewis & Shorts' Latin Dictionary etc,

[2] SED.

[3] Schleicher—Compendium I. p. 141.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

754, ignore = a-jñā-

From Fr. ignorer, fr. L. ignorare (to have no knowledge of), fr. in- (privative) +*gnoscere, noscere (to know). Latin privative particle in- corresponds to Skt. a-, an-[1], and the root *gnoscere, noscere=Skt. jñā-, to know.

755. immerge = ni-majj-

From L. immergere (to plunge), fr. in (in)+mergere (to plunge), which may be akin to Skt. majj- (to plunge), Lith. mazgoti (to wash by dipping). The r in the Latin form may be due to dissimilation, since the Skt. and Lith. forms do not have it, but have double similar sounds (Skt. jj for gg ; Lith. zg). Merge, submerge, emerge etc. belong to this root. L. in =Skt. ni.

756. immortal = a-marta (immortal)

From L. immortalis fr. in- (privative) + mortalis (mortal) ; connection with Skt. a-marta (immortal) is clear.

757. incline = -śri-

From L. inclinare fr. in (on) + clinare (to lean) which may be connected with Skt. śri- (to resort to).

758. indicate = nir-diṣṭa

From L. indicatus fr. indidcare, fr. in (in, to) + dicare (declare, point), which is clearly akin to Skt. diś-, (to point, to direct), whence pp. diṣṭa.

759. inferior, infra = adhara

From L. inferior (lower), comparative of inferus (low), which is comparable with Skt. adhara (lower). Skt. dh=L. d, h, f. Infra, infer-nal etc. also belong here.

760. infima = adhama

Occurring in the logical term "infima species' (the lowest class). The word is the plural of L. infimus ; comparable with Skt. adhama (lowest).

[1] Vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

761. infest = ni-han-, ni-dhṛṣ-(attack)

From L. infestus (disturbed) fr. in + *festus for *fedtus fr. fendere[1], to strike, which may be connected with Skt. han- (to strike, kill). Webster connects L. -festus with Skt. dhṛṣ-, to attack, and to L. mani-festus (evident).

762. inter = antar

From L. inter (in the midst) which is clearly the same word as Skt. antar (in the middle), Goth. undar, Eng. under.

763. ire = iras (ill-will), iṣira (lively)

From L. ira (anger), which may be akin to Skt. iras (anger, ill-will). Patridge thinks L. ira may be for *eisa, and connects it with Skt. iṣira (lively), Gk. hieros (lively).

764. issue = āvir-i- (come out, appear)

From Fr. issue fr. issir, eisser fr. L. exire, to go out, fr. ex (out) + i-re, to go, which root is clearly the same as Skt. i-, to go ; L. ex- = Skt. āvis, vahis (vide ex-, No. 695 above).

765. item = ittham

From L. item (thus, just so) fr. id (it) + -tem (a demonstrative suffix). Patridge thinks connection with Skt. iti (thus) may be possible. But we think it is better connected with Skt. ittham[2] (thus) fr. idam + tham. Skt. th=orig. t.

766. iterate = itara

From L. iteratus fr. iterare (to repeat), fr. iterum (again) which is probably connected with Skt. itara[3] (another).

767. ivory = ibha

From ME. ivory, yvory etc. fr. Fr. ivurie etc. fr. L. eboreum (ivory) fr. ebur (ivory), which may be connected with Skt. ibha (elephant).

---

[1] Century Dic.

[2] vide SED

[3] SED ; Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(J)

768. join = yuj-

From ME. joynen, joignen fr. Fr. joindre etc. fr. L. jungere, which is clearly akin to Skt. yuj-(join), Gk. zeugnunai (to join) Skt. y=L. j,i.

769. juice = yūṣa (broth)

From ME. juis, juse, fr. Fr. jus (juice, broth), fr. L. jus (broth, juice), which is clearly the same word as Skt. yūṣa (broth, soup).

770. juvenile = yuvan

From L. juvenilis (youthful), fr. juvenis (young), which is connected with Skt. yuvan (young)

(K)

771. Kaiser = kesarin

From ME. Caiser etc. fr. AS. Casere (emperor), fr. L. Caesar (emperor) which is comparable with Skt. kesarin (a lion). For a fuller discussion please refer to 'Caesar' above (No. 603).

772. kennel = śvan

From ME. kenel, kenell fr. L. canile (a house for a dog), fr. canis (dog) + -ile (suffix denoting place where animals are kept[1]. L. canis is akin to Skt. śvan (dog).

773. kettle = cātvāla

From ME. ketel, ketyl fr. AS. cetel, cytel fr. L. catillus, diminutive of catinus (a deep bowl). L. catillus may correspond to Skt. cātvāla (a hole), whence Beng. dial. (Sylhetti) cātlā (a shallow pond).

(L)

774. labour, laboratory etc. = rabh- (to seize)

From L. labour (labour, worth, exertion), which is connected by MW with Skt. labh-(get, take, seize), by Lanman with Skt. rabh-(to take, seize). Patridge derives the word from L.

[1] Century Dic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

labi (to glide, slip) and proposes connection with Skt. lamb- (to lean). Of these the roots rabh seems preferable, though phonetically all the three are acceptable, bacause the word ārambha (undertaking, beginning) fr. rabh- is in frequent use in Sanskrit (as in ayam ārambha śubhāya bhavatu).

775. lacerate = vraśc-(to hew).

From L. laceratus fr. lacer (torn); connection with Gk. lakeros (torn), and Skt. vraśc-(to hew) may be possible, as Whitney proposes.

776. lament = lap-(to lalk, lament).

From L. lamentum which MW. thinks is for *lapmentum and hence proposes connection with Skt. lap-(to talk, lament).

777. language = jihvā

From ME. langage fr. Fr. langage fr. L. lingua (the lognue) fr. dingua, which is comparable with Goth. tuggo, OHG zunga, ON. tunga, and perhpas with Skt. jihvā (tongue) and Per. zuban. Skt. j here may be for orig. d; cf. dyuti, jyoti- (lustre).

778. laniferous = ūrṇā-bhṛ-

From L. lanifer (wool-bearing), fr. lana (wool) which may be akin to Skt. ūrṇā (wool), + ferre (to bear) which is clearly the same as Skt. bhṛ,- (to bear, support).

779. large = dīrgha

From ME. large fr. Fr. large fr. L. largus (large, much). Patridge proposes connection with Skt. dīrgha (long). There is no phonetic bar. Latin l for orig. d is occasional as in LL. lingua, dingua ; Gk. dacru (tear), L. lacrima, etc. Skt. gh=L. g, f, h, v.

780. lascivious = rasika, las-(to play), laṣ- (to desire).

From L. lascivus (wanton) which is compared by some with Skt. laṣ-(to desire)' But connection with Skt. rasa (the senti-

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ment of love) is also possible. We therefore propose Skt. rasika to answer to L. lasci-; The element -us is nominative suffix; -v-is probably only a stop-gap between i and u. (Also vide 'roric' below).

781. levirate = devara (husband's brother).

From L. leviratus fr. levir (husband's brother) which is akin to Gk. daer, AS. tacor, and Skt. devara.

782. levity = laghutā

From L. levita (lightness), fr. levis (light), which is connected with Gk. elakhus (light), and Skt. laghu (light). L. v for Skt. gh, Gk. kh is valid. The Latin suffix -ta in levita (=levis+ta) corresponds to Skt. -tā.

783. loquacious = loc-

From L. loquax fr. loqui (speak), which is clearly akin to Skt. loc -(to speak); Whiteny proposes Skt. lap -(speak) which does not seem probable in the face of loc-, which better accords phonetically.

784. lucid, Lucifer etc. = rucira ; rucis-bhṛ-

Lucid, fr. L. lucidus fr. lucere, to shine ; Lucifer, fr. L. lucifer, light-bearing, fr. lux (light), fr. lucere (to shine)+ ferre, to bear. Hence the connection ith Skt. ruc-, to shine, is clear. L. ferre is akin to Skt. bhṛ-, to bear ; Lucid-us is perhaps =Skt. rucira Alternation between d (ḍ) and l is admitted, and r sometimes changes to l ; hence d and r become comparable.

785. lugubrious = ruj-(break).

From L. lugubris (of mouring), fr. lugere, to mourn ; connection with Skt. ruj- to break, to cause pain, may be accepted.

M

786. magistrate = mahīyastara

From L. magister (greater, master) which is said to be a double comparative 194. The division is clear : mag-is-ter, where mag-, corresponds to Skt. mah- (to magnify), -is to -īyas, and -ter to -tara.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

787. magna-, = magha magnificent etc.

From L. magnus (great), which is clearly connected with Skt. mah- (to magnify, honour), whence magha (power), maghavān (powderful).

788. major = mah-īyas

From L. major greater fr. maiior fr. *mag-yos, comparative of mag-mes. Connection with Skt. mah-, to make great, +īyas (comp. suffix) is clear.

789. mal- = mala

From L. mala- fr. malus (bad), which may be compared with Skt. mala (dirt), Gk. melas, Lith molis.

790. malign = mala- janya

From Fr. maling fr. L. malignus. fr. malus (bad) + genus (born). Hence the connection with Skt. mala (dirt) and the root jan,- to be born.

791. mamma = mā (mother)

From L. mamma (a woman's breast, hence the holder of breast i.e. mother to child). Skt. mā (mother) is clearly connected. The Latin form may be a reduplication of the earlier mā.

792. marry = marya (youngman, lover).

From ME. marien fr. Fr. fr. L. marit-are (to marry), fr. maritus (husband, coupled), past participle adjective ; cf. L. marita (wife). The base mar- may be connected with Skt. marya (lover, young man).

793. master = mah-īyas-tara

From ME. maister, mayster etc. fr. Fr. maistre fr. L. magister (chief). The base is obviously mag-, cf. mag-nus (great) and the portion -ister is a blend of two comparative suffixes -is (Skt. īyas) and -ter (Skt. -tara).[3]

[1] Vide SED ; origins.

[2] Vide Webster's Dictionary ; Schleicher's Compendium II. p. 250.

[3] Schleicher, II. p. 250.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

794. matter = mā-tar (builder).

From L. materia (matter), fr. mā- = Skt. mā-, to build +- ter = Skt - tar.

795. maxilla = śmaśru
(jaw)

From L. muxilla (jaw or jaw-bone), which according to some is connected with Skt. śmaśru (beard)196.[1]

796. mayor = mah-īyas

From L. major which is connected with Skt. mah-īyas (Please see major shove).

797. measure = mā-, māsa

From ME. measure fr. L. mersure fr. metiri, to measure which is probably connected with Skt. mā-, to measure, whence māsa (month).

798. member = māṁsa
(limb)

In ME. fr. Fr. membre fr. L. membrum, "by many philologists considered to represent a prehistoric *mems-rs. cognate with Goth. mimz, flesh." (NED). Hence the connection with Skt. māṁsa (flesh).

799. memory = smṛ-

From ME. memore fr. L. memoria fr. memor (mindful), which is clearly connected with Skt. smar or smṛ-, to remember. In Latin original s is sometimes lost.[2]

800. menses etc. = māsa

From L. menses, plur. of mensis, month. Connection with Skt. māsa, month, is likely.

801. mental, = mati
mention etc.

Both from L. mentis, mind, which is clearly akin to Skt. mati, mind, fr. man-, to think.

[1] SED.

[2] Schleicher's Compendium I. p. 149.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

802. mere = marīci
(clear)

From L. merus (pure), which Patridge connects with Skt. marīci (ray of light), but this is doubtful.

803. merge = majj:-

From Fr. merger fr. L. merg-ere (dive), which is obviously connected with Skt. majj- (to dive).

804. migrate = mṛg-(to seek)

From L. migratus, pp. of migr-are (move from one place to another), which may be compared with Skt. mṛg-, to seek, to hunt (which involves movement from place to place), and the deriv. mṛgayā (a search, hunt). Patridge proposes Skt. may-, to exchange, which is hardly acceptable.

805. military = mṛdh (battle).

From L. militaris fr. miles, milit- (soldier). The base seems to be mil-, as Patridge suggests. This may be connected with Skt. mṛdh (battle). Skt. dh : L. d is regular, and L. d sometimes changes to l as in lacrima for *dacrima. Hence mil- for *mid. : Skt. mṛdh is valid. Patridge proposes Skt. mela, an assembly.

806. Minerva = manasvin

From L. Minerva fr. menes-(mind) = Gk. menos = Skt. manas. The change of L. s to r is well known. The element -va is perhaps the same as Skt. suffix- vin ; also cf. -vā in magha-vā.

807. minimum, = mī-(lessen)
minor etc.

'minimum' is the superlative and 'minor' the comparative from a Latin root min-(be small), which is not in use separately. L. min can be compared to Skt. mī-(mināti etc., to lessen).

808. miracle = smera

From L. miraculum fr. mirari (to wonder), fr. mirus (wonderful), Connection with Skt. smera (smiling)fr. smi-, to smile, is proposed by some. Latin loses s before m.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

809. morsel = mṛd-

From Fr. morsel fr. mors (a bite) fr. L. mord-ere, to bite, which may be compared to Skt. mṛd-, to rub, press.

810. mortal = marta

From Fr. mortel fr. L. mortatis ; connection with Skt. marta (mortal) fr. mṛ-, to die, is clear.

811. mosquito = maśaka

From Sp. mosquito fr. mosca fr. L. musca (fly), which is obviously the same world as Skt. maśaka (mosquito).

812. motto = mantra

From It. motto fr. L. muttum fr. muttire which may be connected with Skt. mantr- (to discuss, perhaps to discuss privately or sotto voce). LL. - tt- may be due to assimilation of the original r seen in Skt. to the preceding t.

813. move = mīv (move)

From Fr. movoir fr. L. mov-ere, which may be compared with Skt. mīv (to move).

814. mucus = mokṣa

From L. mucus, which may be connected with Skt. muc-, to abandon, whence mokṣa (release).

815. murmur = marmara

From Fr. fr. L. murmur-are (murmur), which is obviously the same word as Skt. marmara (rustling).

816. muscle = māṁsala

From L. musculus, which C.O.D. derives from L. mus (mouse), and Patridge connects it with Skt. muṣka (scrotum), none of which are satisfactory. Perhaps Skt. māṁsa (flesh), whence māṁsala (fleshy), is to be connected.

817. mute = mūka

From Fr. muet fr. L. mutus. Connection with Skt. mūka (dumb), as suggested by some, may be accepted. The change or orig. gutturals to dentals or labials in the non-assi-

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

biliating (i.e. Centum) group is known; cf. Skt. pañca. L. quinque, but Gk. pente.

818. mutual = mithas

From Fr. mutual fr. L. mutuus (borrowed,) which may be compared with Skt. mitha-s (reciprocally).

N

819. nasal = nāsā

From L. nasalis fr. nasus (nose) which is doviously the same word as Skt. nāsā, nas- (nose).

820. naval = nāvya

From L. navalis fr. navis (ship), which is comparable to Skt. nau-s, pl. nāv-as (boat), whence nāvya.

821. nebula = nabhas

From L. nebula (mist), which is compared with Skt. nabhas (sky, mist).

822. negate = na-ah-(say).

From L. neg-are (to deny) of which -n- definitely belongs to a negative particle compounded with the root which must be in -eg-, and this may be compared with Skt. ah-, to say, as in āha, āhu-s etc.

823. nephew = napāt, napti, naptṛ

From Fr. neven fr. L. napotem (grandson, nephew), which corresponds to Skt. napāt, napti, naptṛ (grandson, offspring).

824. nerve = snāva (tendon)

From L. nervus, which may be compared with Skt. snāva (tendon). The loss of initial s before n in Greek and Latin occurs.

825. nexus = nah-(bind)

From L. nexus fr. nect-ere, perhaps for negt-ere, to bind. Therefore Skt. nah-, for *nagh-,[1] to bind, may be connec- ted. (Please see 'annex').

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

826. note = jñā-ti

From Fr. noter fr. L. notare, which Patridge connects with Skt. j ñ ā-, to know. L. not- are is perhaps for *gnot-are, def. L. nasci for *gnasci (be born), Skt. jan-, Gk. gignomai.

827. nourish,
nurse, = snu-
nutrition

All these come from L. nutrire (to nourish) which may be compared with Skt. snu-(to cause milk to flow, to give suck). Latin loses initial s before n ; cf. Skt. snuṣā, L. nurus.

828. noxous = nāśaka (destroyer.)

From L. noxius (harmful) ; connection with Skt. nāśaka, destroyer, fr. naś- may be possible. Skt. ś=L. etc. k.

829. nun= nanā (mother)

From AS. nunna fr. L. nonna (s female monk), which is comparable with Skt. nanā (mother). Also cf. Hindi, Urdu nānī (grand-mother).

830. nutate = nu-

From L. nutare, freq. of nu-ere (to nod), which may be akin to Skt. nu-, to eulogise.

O

831. octo- = aṣṭa

From L. octo (light). Connection with Skt. aṣṭa (eight) is clear. Octo-pus=aṣṭā-pada.

832. onus = anas (dray)

From L. onus, which may be connected with Skt. anas (cart, dray).

833. opera = āpas, apas (work)
operate,
opus

From L. opera, opus (work), which may be compared with Skt. āpas, apas (work).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

834. oral = ās (mouth)

From L. oris fr. os (month) which is clearly the same word as Skt. ās (mouth).

835. ossify = asthi-bhū-

From L. ossis (bone), which may be accepted as akin to Skt. asthi for *asti. the L. form may be the result of assimitation of t to s. -fy prob. comes from L. fu-, to be (=Skt. bhu-).

836. ovi = avi

From L. ovis (sheep), which is the same word as Skt. avi (sheep).

837. pact = pāśa (noose, bond)

From L. pactum, past part. of pacisc-are (to unite, to agree); hence connection with Skt. paś- (to bind), pāśa (bond, noose) is possible.

838. padre = pitṛ (father)

From port. padre (father, priest) which is fr. L. pater (father). Connection with Skt. pitar (father) is obvious.

839. paillasse = palāva, palāla (straw)

From Fr. paillase fr. paille (straw) fr. L. palesa (straw), which is comparable with Skt. palāva, palāla (straw).

840. pain = kay- (to revenge)

From Fr. peine fr. L. poena (penalty), which according to some, may be connected with Skt. kay- (to revenge). The equation Skt. k=L. p may be justified on the ground that Centum languages have dentalised or labialised the original gutturals in some cases. Yet the connection is doubtful.

841. paint = piñj- (to paint)

From Fr. peindra fr. L. ping-ere (paint). which corresponds to Skt. piñj- (to paint).

842. pale = palita

From Fr. palle, fr. L. pallidus fr. pall-ere (be pale), which may be connected with Skt. palita (grey).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

843. papilla (nipple) = pippalaka (nipple)

From L. papilla (nipple) which clearly corresponds to Skt. pippalaka (nipple).

844. parachute = śad-, chyut- (to fall)

From Fr. parachute fr. para- + chute (fall). para- is fr. L. parare (to prepare), and chute fr. L. cad-ere, which corresponds to Skt. śad-, to fall. But Fr. chute (fall) may also be connected with Skt. chyut-, to fall, which is lost in Latin.

845. paternal, patron etc. = pitṛ

From L. pater (father) which is allied to Skt. pitṛ. (father).

846. peculiar, pecuniary = paśu

From L. peculiaris (of private property) fr. peculiam (property, property in cattle) fr. pecus (cattle), which can compare with Skt. paśu (animal); 'pecuniary' is fr. L. pecuniarius fr. pecunia (money) fr. pecus (cattle) = Skt. paśu.

847. pedal = pada

From L. padelis fr. ped-is (foot) ; hence the connection with Skt. pada (foot)

848. pen = patra (feather)

From ME. penne, pene (a feather, a feather for writing, a pen), fr. Fr. penne fr. L. penna (quill), pinna (feather) fr. earlier pesna fr. *petna fr. pet- (fly) + -na. Hence the connection with Skt. pat-, to fly, whence patra (feather, wing).

849. pendant, pending, pendulum etc. = spand-

From L. pend-ere (hang), which MW compares with Skt. spand- (to quiver).

850. people = pipīlikā

From Fr. people fr. L. populus (people), "apparently a reduplication of *pul, *ple in ple-nus etc." (Whitney). Hence the connection with Skt. pṛ- (to fill), whence perhaps pi-pīlikā (ant, prob. so called for their gregarious character. It is note-worthy that 'people' means not one man, but a group, and pipīlikās are also gregarious.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

851. per = parā

From L. per (thorough, by means of), which is compared with Skt. parā (away, along, aside).

852. picture = piñj-, piñjara

From L. pictura fr. ping-ere which Lanman compares with Skt. piś-, to adorn, inspite of the phonetic difficulty. MW suspects it may be compared with Skt. piñj- (pait, dye), which seems satisfctory ; cf. piñjara, piṅgala, fr. the same root.

853. pierce = parā-tud-

From Fr. percer fr. L. per- tund- ere according to Patridge. Hence connection with Skt. tud-, to oppress, may be admitted.

854. plate = pṛthu

From ME. plate fr. Fr. plate fr. L. plata, platus, platum (dish, flat surface). Connection with Skt. pṛthu (broad) fr. prath-, to expand, widen, is clear.

855. plume = plu-(float), loman

From ME. plume, plome fr. Fr. plume fr. L. pluma (feather) ; Whitney thinks the word is derived from a root plu-, to float, which is seen in Skt. plu- (to float, swim, fly). But did not this root give rise to any parallel word is Sanskrit ? Perhaps Skt. loman (hair of the body) for *ploman ; cf. Puloman (name of a demon)- probably so named for his abundance of hair all over the body ; cf. Lomaśa, name of a sage.

856. pons = panthāh

From L. pons (a bridge), with accusative pont-em ; connection with Skt. panthan (path) may be possible.

857. ponder, pre-ponderate etc. = spand-

From L. ponder-are, to weigh, fr. pondus (weight) ; MW suspedcts connection with Skt. spand-, to quiver.

858. port = pāra

From L. portus (gate, door, passage, harbour), which, according to sone, is connected with Skt. pāra (crossing) fr. pṛ- (to get over, cross).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

859. posse = pati

From L. posse (to be able) for *potse fr. *potesse ; connection with Skt. pat- (be able, rule), is possible.

860. post-, posterior, posterity = paśca

All these are from L. post (after), which MW compares with Skt. paśca. This seems to be another instance where a Centum language has dentalised an original guttural ; cf. Lith. poskul.

861. potable = pātavya

From L. potabilis (drinkable) fr. poture (drink), which may be compared with Skt. pā-(to drink). The t of the Latin verb cannot belong to the original root ; cf. Skt. pi-v-a8-ti, Gk. pi-n-ein (to drink), po-t-os (drinking), which show that v, n or t has been added to the original root.

862. potent, potentate = patant (being able)

From L. potents (powerful) fr. posse for *potse (be able) fr. potis (able powerful), which is clearly connected with Skt. pati (master), fr. pat-, to rule.

863. pray = prach-

From ME. prayen etc. fr. Fr. preier fr. L. precari (ask, beg), which is comparable with Skt. prach-, to ask.

864. pregnant = pra-janayant

From ME. preignant fr. Fr. fr.L. praegnants, pr. participle of prae (before) + *gnare (to give birth to) ; hence Skt. pra-janayant. Skt. pra- = L. pro, prae, Gk. pro, Goth. faur, G. vor, Eng. for.[1]

865. present = pra-sant

From Fr. fr. L. praesents, pr. part. of praeessi (to be in front) fr. prae (before)+esse (be) ; hence the connection with Skt. pra+as- (to be) + -ant (pr.part. suff.).

866. preside = pra-sad-

From L. prae (before)+sedere (to sit). Connection with Skt. pra+sad- (to sit) is clear.

[1] Fowler—English Language, p. 297.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

867. press + sphur-

From ME. pressen fr. Fr. presser fr. L. pressare (to press) which some think can be compared with Skt. sphur-, to knock.

868. pro- = pra

The prefix whether fr. L. pro- or Gk. pro- is the same as Skt. pra (before).

869. prone = pravaṇa

From Fr. fr. L. pronus (leaning forward), which is comparable with Skt. pravaṇa (slope, inclined).

870. prosper = sphira (abundant)

From L. prosper (fortunate), which some compare with Skt. sphira (abundant).

871. puerile = putra

From L. puerilis fr. puer (a child), which MW suspects to be connected with Skt. putra (son, child).

872. puberty = pumas

From L. pubertats (manhood) fr. pubes, puber (adult), which some compare with Skt. pumas (man).

873. pulse = palala

From ME. puls fr. Fr. pouls fr. L. puls, which may be compared with Skt. palala (ground sessamum).

874. pure = pū-

From L. purus (spotless, pure) which may be connected with Skt. pū-, to purify.

875. putid = pūti

From L. putidus (stinking) which is comparable with Skt. pūti (putrid) fr. pūy-, to stink. Putrid, putrify etc. also belong here.

(Q)

876. quadratic, quarter etc. = catvārah (four)

All these are based on L. quattuor (four) which is akin to Skt. catur (four).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

877. quadri-costate (four-ribbed) = catur-asthi/koṣṭha

From L. quattuor + costa (rib), which asccording to some = Skt. asthi (bone). But L. costa may as well be compared with Skt. koṣṭha (viscera). The sense in Sanskrit koṣṭha i.e. viscera, could easily shift in Latin to bones protecting the viscera i.e. the ribs.

878. quondam = kadā

From L. quondam (formerly) which may be compared with Skt. kadā (when).

879. quota = kati

From L. quota (how great), which is clearly the same word as Skt. kati (how many).

880. quorum = keṣām (of whom ?)

This is the genitive plural of L. qui (who) comparable with Skt. ka (who). The L. gen. plur. suffix -orum (cf. dominorum, magis-gtraorum) = Skt. -eṣām ; Latin changes orig. s to r very often. The original mesning of 'quorum (whose ?) extented to—whose pressence is essential ? Now it means the essential number of members.

881. quote = kath-; kati

From L. quotare (to refer) which MW. connects with Skt. kati, how many). But kath-, to speak, is also comparable.

882. rabble = Rāvaṇa

From L. rabula (a brawling advocate) which may be compared with Skt. Rāvaṇa (causing to cry) fr. ru- (to cry, roar). The change of orig. v to b and n to l in Latin is occasional. cf. ferveo (boil), but ferbui ; bovile (ox-estall), but bubile ; Skt. antara ; L. alter ; Skt. anya, L. alius (Gk. allos).

883. rage = rabhas

From ME. fr. Fr. fr. L. rabia fr. rabere (be mad, rave) which is comparable to Skt. rabhas (violence).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

884. recent = kanīna (young) ; cand-

From Fr. fr. L. recens, fr. re-, again + cens. Some connect L. cens with. Skt. kanīna (young), Gk. kainos (new), kanīyus (younger) ; some[1] propose connection with L. cand-ere, to shine, which is comparable with Skt. cand-, to shine, whence candra, shining.

885. recoil = kūla

From ME. recoilen fr. Fr. reculer, fr. L. reculare, to go backwards, fr. re-, back + culus, hinder parts, which may be compared with Skt. kūla (the rear of an army).

886. rectify = ṛju-

From Fr. rectifier fr. L. rectificare fr. rectus (straight) + ficare fr. facere, make. L. rectus is euphonic for *regtus because the root is reg-ere, to guide in a straight line. Hence the connection with Skt. ṛju, straight.

887. refrect = -bhañj-

From L. re-frang-ere (break), which is comparable with Skt. bhañj-, break. MW. supposes Skt. bhañj- to be for *bhrañj-.

888. refulgent = -bhrājant

From L. re-fulg-ere, to shine, which is comparable with Skt. bhrāj-, it shine.

889. regal = rājan

From L. reg-. Hence the connection with Skt. rāj-, rājan.

890. regent, regime, regimen, regiment, regina etc. = rāj- (shine, rule)

From L. reg-ere (rule) comparable with Skt. rāj-(shine, rule).

891. regina = rājñī

892. reptile = sarpa

From Fr. fr. L. reptilis (creeping) fr. repere (to creep), which according to some, is comparable with L. serpere (to creep) and therefore to Skt. sarpa (snake).

---

[1] Lewis & Short—A Latin Dictionary (vide 'recens').

* rājant-an adhvarāṇām etc.—Rv.I.i

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

893. retaliate = -tādṛśa

From L. talis (such), which is comparale with Skt. tādṛśa (like that).

894. riparian = pāra

From L. reipariers fr. ripa (bank), which is probably connected with Skt. pāra (bank).

895. risible = vrīḍ-

From L. risiblilis fr. rid-ere (laugh), which, according to some, is connected with Skt. vrīḍ- (be ashamed).

896. river, = pāra-

From Fr. rivere fr. L. riparia (river) fr. ripa (bank), which is comparable with Skt. pāra (bank). For similar construction cf. Skt. taṭinī (river) fr. taṭa (bank).

897. robust = rabhas

From L. robustus fr. robur (strength), which is obviously akin to Skt. rabhas (force, violence). Here belong also roborant, roburite, etc.

898. rodent = radant (gnawing)

From L. rodere (gnaw) which is clearly connected with Skt. rad-, to gnaw, whence pr. part. radant.

899. roric = rasika

From L. ros (ror.) dew + -ic ; hence the connection with Skt. rasa (moisture, juice, any liquid etc.) rasā (moisture, humidity, dew)[1] and the deriv. rasika (a lover of rasa or fine sentiments) is clear. The suffix -ic is fr. L. -icus = Skt. -ika.

900. rude = rudra

From L. rudis, which is probably connected with Skt. rudra (terrible).

901. rule = rāj-

From Fr. reule fr. L. regul fr. reg-ere (to rule), which is comparable with Skt. rāj-, to rule.

902. rubine, rubricate = rudhira

From L. ruber (red), comparable with Skt. rudhira (red.).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

903. ruminate = romantha

From L. ruminari, which is compared with Skt. romantha (rumination).

904. rumour = ru-

From L. rumorem ; connection with Skt. ru- (to make noise) is probable.

905. rupture = rupta (violated)

From L. rupture fr. rumpere (break), which is comparable with Skt. rupta (violated) fr. rup-, violate.

906. rustic = rāṣṭrika (belonging to a state or country)

From L. rusticus fr. rus (country), probably for *rust, comparable with Skt. rāṣṭra (State), fr. rāj-(rule)=L. reg-ere, whence L. rex (king), which perhaps gave rus, *rust, a country, probably originally, a kingdom.

(S)

907. safe, save = sarva

From L. salvus (safe), which is comparable with Skt. sarva (whole, intact).

908. sally = ucchal- (leap up) ; sṛ-

From Fr. saillie (issue) fr. L. salire (leap) ; connection with Skt. ut-śal (leap up) is proposed by Patridge and with sṛ-, to move, by MW.

909. saltation = sṛ-

From L. saltare, freq. of salire (leap), which may be compared with Skt. sṛ- (move) or śal- (leap). (Please see 'sally').

910. salvage = sarva

From L. salvare (save), which is connected with Skt. sarva (whole).

911. scale = skand-

From L. scala (ladder) fr. scandere (climb), comparable with Skt. skand- (leap).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

912. scan- = skand-

From L. scandere (climb) ; hence the connection with Skt. skand- (leap).

913. scission, scissors = chid-

From L. scindere (cut), comparable with Skt. chid-, to cut. Orig. sk=Skt. ch, sometimes.

914. scutage = skuta (covering)

From ML scutagium, fr. scutum (shield), which may be connected with Skt. skuta, fr. sku-, to cover.

915. second = sac-

From L. secundus (following) fr. sequi (follow), which is comparable with Skt. sac-, follow.

916. sedentary = sīdant

From Fr. sedentaire fr. L. sedentarius (sitting) fr. sedents, pr. part. of sed-ere (to sit) ; hence the connection with Skt. sīdant (sitting) fr. sad- (to sit).

917. semi- = sāmi

From L. semi (half), which is clearly akin to Skt. sāmi (half), Gk. hemi (half).

918. Seneca = sanaka

From L. Seneca, which acording to Patridge, is connected with L. senex (old) ; hence the connection with Skt. sanaka (old) is probable[1].

919. sen-green, = sana
senile, senior,
etc.

All these are derived from L. senex (gen. senis), old, which is comparable with Skt. sana (old).

920. sept, septem, septi- = sapta

From L. septem (seven) which is akin to Skt. sapta (seven).

921. sepulchre = saparyā

From ME. sepulcre etc. fr. Fr. sepulcre fr. L. sepulcrum (a grave) fr. sepeli-re (bury, "probably originally honour"-

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Whitney)+formative -curm, as in fulcrum, simulacrum etc. L. sepel- is therefore comparable with Skt. saparyā (worship)[1]

922. sequel, sequence,
consequence, aequester etc. = sac-

From L. sequi (follow), which is comparable with Skt. sac-, to follow.

923. series = saras (flowing)

From L. series- (a row) fr. ser-ere (join together), which according to some=Skt. si-(bind) ; but in that case the r of the Latin verb remains unexplained ; some propose Skt. sarat (a long drawn out thread), fr, sṛ- or sar-, to flow. But Skt. saras (flow) fr. the same root is better. L. ser-ere perhaps means 'join in a row'.

929. serosity, serum = sṛ-

From L. serum (whey) which is compared with Skt. sṛ- (to flow), whence saras (flowing), sarit (river) etc.

925. serpent = sarpant, sarpa

From L. serpentem, comparable with Skt. sarpa (snake), sarpant (creeping).

926. serve = sev-

From Fr. servir fr. L. servi-re, which may be connected with Skt. sev-, to serve.

927. sir, sire = sana+īyas

Both from Fr. sire (master, lord) fr. L. senior (older) fr. sen+ior, compar. suffix ; hence Skt. sana (old)+-īyas comp. suffix. Skt. īyas=L. -ior. Latin changes sometimes orig. s to r.

928. society = sakkā (companion) , sakhi

From Fr. societe, fr. L. societation fr. socivs (follow) which, according to some is connected with skt. sakhā (compansion) ; but sakhi (friend) also is comparable. L. socivs is prob. = Skt. saciva (follower, minister).

[1] Century Dictionary ; Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

929. sol, solar = svar, sūrya

From L. sol, and solaris (fr. sol, sun); connection with Skt. svar (light) or sūrya (sun) is clear.

930. solid = sarva

From Fr. solide fr. L. solidus, which according to some, is cognate with Gk. holos (whole) and Skt. sarva (whole).

931. somersault = upari-sṛta

From L. supra (above)+saltus fr. sali-ere, to leap, Hence Skt. upari+sṛ- (move) is clear.

832. somnambulism = svapna-ambana

From L. somnus (sleep) + ambulare (to walk); Connection with Skt. svapna, (sleep) and amb-, to go, is clear. L. somnus is for *sopnus[1]; cf. L. sopor (sleep), Skt. svap-.

933. sonant, sonata,
sonnet, sonorous etc. = svan-

From L. sonare (to sound), which is comparable with Skt. svan-, to sound.

934. soporific = svap-

From L. sopor (sleep), which is clearly akin to Skt. svap-, to sleep.

935. soup = sūpa

From Fr. soupe fr. L. suppas (soaked bread); connection with Skt. sūpa (broth) may be possible.

936. source = sṛj-

From Fr. sourse fr. L. surg-ere (to rise, originate) which is comparable with Skt. sṛj-, to create.

937. souvenir = upa-gam-

From Fr. fr. L. sub (=Skt. upa) + ven-ire, to come (=Skt. gam-). L. v=orig. g sometimes.

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

938. species, spectacle, spy etc. = spaś-, paś-

This group is based on L. spec-ere (to look), which is clearly akin to Skt. spaś- or paś- (to see). 'spectacle' = Skt. spaṣṭa (perceived) ; spy = spaśa.

939. spew, spit, spue, sputum = sthu-, ṣṭhiv-, ṣṭhīv-, kṣiv.

The first three are from AS. speow-an, and spitt-am, spew and spue are only different spellings in modern English ; sputum is Latin, fr. the verb spu-ere, to spit. Connection of these words with Skt. sthu-, ṣṭhiv-, kṣiv-, all meaning 'to spit' has been proposed. But a major difficulty remains that we compare a Skt. dental or a guttural with a Teut. or Latin labial.

940. spirit = sphūrti

From L. spiritus (breath, spirit), fr. spir-are (breathe), which may be compared with Skt. sphur- (vibrate), whence sphūrti (vivacity) ; Skt. p. ph = L. p.

941. state, status = sthiti

From L. status (fr. sta-re), comparable with Skt. sthiti (from sthā-).

942. sterile = starī (unfruitful cow)

From L. sterilis, which is comparable with Skt. starī (a barren cow), Gk. steira (barren cow).

943. stratum = stṛta

From L. stratum, pp of sternere (strew) ; connection with Skt. stṛta (strewn) fr. stṝ- (strew, spread) is clear.

944. stupefy, stupid, stupendous = tup- (to hurt)

All these are derived from L. stup-ere (be torpid), which MW compares with Skt. tup-, to hurt, but perhaps we had better connect it with Skt. stūpa (a heap of earth).

945. suave = svad-

From Fr. fr L. sauvis (sweet) for *suadvis, which is clearly the same word as Skt. svādu (sweet). Latin has occasionally lost the original d. cf. L. pes, but pedem, Skt. pada (foot) ; L. Iouis for *Dyouis, but OL. Diouc, Skt. dyau-s[1] (heaven).

[1] Schleicher's Compendium I. pp. 147 ; 157.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

946. sub- = upa

From L. sub (under), which is compared with Gk. hupo (under), Skt. upa (under), the s being regarded as representing a prefixed ex- (ex-ub s-ub sub). But the ex- cannot explain the h in the Greek word. We had better suppose a prefixed su (as in Skt.) here. For L. b (in sub) for p in Gk. and Skt. cf. L. bi-bo (drink), Skt. pā- (drink).

947. suicide = sva-chid-

From L. sui, genitive of se, oneself + caed-ere, to cut, kill, L. se may be compared with Skt. sva (oneself) ; L. caed- is for scid[1], to cut, and hence it is clearly connected with Skt. chid-, to cut. Orig. sk. = Skt. sk, ch, kh.

948. suiform = sū

From L. sus (swine) + forma (form) ; L. sus may be compared with Skt. sū (begetting, one who begets), occurring also in sū-kara (a boar, lit. one who begets, the swine being of prolific nature) fr. sū-, to beget.

949. super = upari

From L. super (above), which is compared with Gk. huper, Skt. upari (above). The relation L. s : Gk. h : Skt. nil is probably due to the prefixing of su- in the Gk. L. forms as in the case of sub- (vide sub- above). 'super' has the other forms, supra and sur-.

950. surcle,
surculose, = svaru (a long stake)
surculus

From L. surculus (a twig) fr. surus[2] (a stake), which is comparable with Skt. svaru (a stake).

951. surface = upari-dhā-

From L. superficies fr. super (Skt. upari) + facies (form) fr. facere, to make (= Skt. dhā-).

---

[1] Lewis & Short—A Latin Dictionary, p. 261 (The Article on Caedo).
[2] Origins, p. 956.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

952. susuration = svṛ- (to sound)

From L. susur- are (murmur), which is clearly a reduplication of sur-, comparable with Skt. svṛ- or svar-, to sound.

T

953. talion = tādṛśa

From Fr. fr. L. talion (punishment equal to injury). fr. talis (such, such-like, like that) ; connection with Gk. telikos (of such an age), Skt. tādṛśa (like that) is probablé ; cf. also L. qualis (of what quality), Skt. kīdṛśa (like what).

954. temerity = tamas

From L. temeritas (chance, rashness), fr. temere (by chance, without design or knowledge), which is comparable with Skt. tamra (darkening), timira (dark), tamas (darkness).

955. tenable = tan-
tend

From LL. ten-ere (to hold), and tend- ere (to stretch) respectively. The latter seems to-e related with Skt. tan-, to stretch, and the former is "intimately related to tend-ere (stem tend-, root ten-[1]) ; hence both become related to Skt. tan-.

956. tenuis = tanu

From L. tenuis (thin), which is comparable with Skt. tanu (thin), which is perhpas from tan- (to stretch, and probalby 'draw' cf. Beng. ṭān (fr. tan-), pulling, attraction, tension). Stretching or pulling a thing from both ends makes it thin sometimes.

957. tepid = tapta

From L. tepidus, fr. tepeo (be warm), which is comparable with Skt. tapta, hot, fr. tap-, be or make hot. Latin has occasionally voiced original k and p, and may have voiced orig. t too.

958. term,
terminus = tṛ-

From L. terminus (boundary, limit) fr. terminare, to limit, which may be connected with Skt. tṛ, to cross, to reach the other end.

[1] Patridge—Origin, p. 702 (Article on 'tenable' etc.).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

959. Thames = Tamasā

From AS. Temes fr. L. Tamisa, Tamesa (Tacitus), Tamesis (Caesar) ; connection with Skt. Tamasā, a tributary of Gangā, fr. tamasā (dark) is proposed by some.

960. terror etc. = tras-

From Fr. terrear fr. L. terror fr. terr-ere (frighten) ; connection with Gk. tres (from fear), Skt. tras- (to fear) is possible. L. rr may be = orig. r s as seen in the Skt. root.

961. tolerate = tul-

From L. tolerere fr. toll-ere (bear, lift), which is comparable with Skt. tul- to raise, weigh. Eng. 'toll' (tax), whether fr. Gk. telonion (custom-house) or L. toll-ere (lift) is comparable with the same Skt. root.

962. total, toto = tu- (be strong)

From L. totus (whole), which MW connects with Skt. tu-, to be strong.

963. trans = tiras

From L. trans- (across), which is comparable with Skt. tiras (across) fr. tṝ- (to cross), Eng. through, thorough.

964. tri = tri

From L. tri- fr. tres (three) ; hence the connection with Skt. tri (three).

965. tund = tud-
(to sound oI beat)

From L. tund-ere (to strike) ; the word is now obsolete ; connection with Skt. tud-, to strike, oppress, tund-, knock against,[1] is possible. The same L. root accounts for such other words as contund, conture, obtund, obtuse etc.

[1] Origins, p. 495 (Article on 'iperce').

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

U

966. ubiquity = kuha, kuva, kva+- tā

From L. ubique (every where) fr. L. ubi (where) for quo[1] -bi ; cf. Gk. ko-thi, po-thi, Skt. kuha (where). The Gk. th = orig. dh = Skt. dh, h=L. d, f, b ; cf. Skt. rudhira, Gk. eruthros, L. ruber ; Skt. ūdhar (udder), L. uber. The suffix -ity (-ty) is from L.- tas= Skt. -tā.

967. ulcer = arśas

From Fr. ulcere fr. L. ulcus (ulcar-), a sore ; connection with Gk. helkos (a wound), Skt. arśas (hemarrhoids,) is possible.

968. ulutate = ululi

From L. ulula-re (howl), which is comparable with Skt. ululi[2] (an out cry indicative of prosperity), whence Beng. uludhvani (an auspicious sound made by women) ; some compare. Skt. ulūka (an owl) which is doubtful.

969. umbra = an-dha

From L. umbra (shadow), comparable with Skt. andha (dark, cf. andha-kupa, a hidden well). A number of words such as, umbrage, umbrella, adumbrate, penumbra etc. are from the same source.

970. unction = añjana

From ME. unxioun fr. Fr. unction, onction f. L. unction, euphonic for *ungtion fr. ung-ere (anoint), which is clearly connected with Skt. añj-, to anoint, whence añjana, an ointment.

971. undulate = āndolita

From L. undulatus (waved), fr. *undula (wave) fr. unda (wave) ; connection with Skt. āndolita (agitated, shaken), fr. āndola (swinging), may be possible.

972. urge = ūrj-

From L. urg-ere (to press, force), which is comparable with Skt. ūrj-, to strengthen, to be strong, whence ūrj (strength), ūrja (strong), ūrjas (strength).

---

[1] Lewis & S Kort—A Latin Dictionary.

[2] AV. iii. 19, 6.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

973. urine = vārīṇi

From Fr. fr. L. urina (urine), comparable with Gk. ouron (urine, orig. water), Skt. vāri, pl. vārīṇi.

974. urn = uṣṇa

From ME. urne Fr. fr. urne fr. L. urna (a jar, "prop. a vessel of burnt clay*- Whitney), fr. ur-ere,[1] to burn ; The L. verb is comparable with Skt. uṣ-, to burn, and the L. derivative with the Skt. deriv. uṣṇa (hot). L. r=orig. r, s; Skt. ṣ=orig. s.

975. ursa = ṛkṣa

From L. ursa (she-bear), fem. of ursus for *urcsus (vide Lewis & Short) (bear) ; connection with Skt. ṛkṣa (bear), Gk. arktos is evident.

976. uterus = udara

From L. uterus, uterum, uter (womb, belly), which is compared by some with Skt. udara (belly), and uttara[2] (later).

V

977. vaccinate = vaśā (heifer)

From L. vaccinus (of or from cows) fr. vacca (cow), comparable with Skt. vaśā (cow).

978. vacillate = vakrita (curved, crooked)

From L. vacillatus, pp. of vacill-are (sway to and fro), which may be compared with Skt. vaṅk-, vak- (to go crookedly), whence vakra (crooked), vakrita (curved, crooked). The last word (vakrita) indicates that there was a nom. verb vakr- (fr. vak-), which exactly corresponds to the L. vacill-, and the pp. vakrita to L. vacillatus.

979. vagabond = vaṅg- (limp)

From Fr. fr. L. vagabundus (wandering) fr. vagari (wander), which according to some is comparable with Skt. vaṅg- (to go

[1] The word is of Mediterranean origin (Webster, Patridge) ; but there is nothing inconsistent if t be derived fr. L. ur-ere, to burn, as Whitney does ; Skt. uṣ-, and uṣṇa lend support to it (ur-, urna).

[2] Ibid. on uterus.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

lamely, to limp). Some other words, vague, vagary, vagrant, extravagant etc. also are from the same root.

980. valiant, valour, value etc = bala,

This group, a large one, is from L. val-ere, to be strong, MW. comparesi with Skt. bala[1] (strength); probably this is for *vala ; cf. ON. val-da (to govern), Goth. wal-dan, Tokh. A. wal, B. walo (a chief, prince), O Pruss. wal-derikans (kings), etc. Probably valiant=Skt.- balavant.

981. vanity = ūnatā

From Fr. vanite fr. L. vanitas fr. vanus (empty), which is comparable with Skt. ūna (less, deficient). L. suffix- tas is comparable with Skt. -tā.

982. vehement = vah- manas

From L. vehements (very eager) fr. vehe-re (carry)+ ments (mind); hence the connection with Skt. vah- (carry) and manas (mind).

983. vehicle = vāhaka

From Fr. vehicule fr. L. vehiculum fr. veh-ere, to carry ; hence the connection with Skt. vāhaka (one who carries), fr. vah-, to carry.

984. vein = vāhana

From ME. veine etc. fr. Fr. fr. L. vena fr. veh-ere, to carry ; L. vena is clearly for *vehna, and connection with Skt. vāhana (vehicle) fr. vah- is obvious.

985. venal = vasna (price, value)

From Fr. fr. L. venalis (purchaseable) fr. venus (sale) ; connection with Skt. vasna (price), Gk. onos (price) is suggested by some.

986. venerable = vāñch- (to desire), vana (loving)

From Fr. fr. L. venerabilis fr. venerari (venerate), which is perhaps to be connected with Skt. van- (to honour, love), L.

[1] SED (on 'bala')

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

venia[1], kindness, whence Eng. venial. Some propose Skt. vāñch[2] (wish).

987. venison = van- (seek)

From Fr. venaison fr. L. venatio (hunting, the game) fr. venari (hunt, "probably originally to desire or pursue)[3]; hence the connection with Skt. van- (to seek to win over, gain, hunt) becomes possible.

988. ventilate = vāta

From L. ventilatus pp. ventilare, to fan, fr. ventulus (breeze) fr. ventus (wind); hence Skt. vāta (wind), whence vātula, vātālu is comparable.

989. venue = gam-

From Fr. fr. L. venire, to come ; hence Skt. gam-, (to go) is connected. L. and Gk. v, b for Skt. g is sporadic ; cf. Skt. gau-s (cow), Gk. bous, L. bos ; Skt. gam ; Gk. baino.

990. venus = vana

From L. venus (the goddess of beauty and love), which may be connected with Skt. van- (to love), whence vana (loving).

Eng. venereal (of sexual intercourse) also is from the same source (venus, goddess of love, love).

991. verb = vrata

From Fr. verbe fr. L. verbum (a word, language, verb), which according to some may be compared with Skt. vrata[4] (a vow). But the connection is doubtful.

992. verge (to bend) = vṛj- (bend ; avoid)

From L. verg-ere, bend, turn), which is comparable with Skt. vṛj-, to (bend, turn).

---

[1] vide SED on van ; Lewis & Short—A Latin Dictionary, p. 1968 (on venia).

[2] Lewis & Short (on veneror).

[3] Origin, p. 764, col. 2, para. 5.

[4] Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

993. vermin = kṛmi

From ME. vermine etc. fr. Fr. vermine fr. L. vermis for *quermis[1]; hence the connection with Skt. kṛmi (worm), Lith. kirminis ; also cf. Russ. cervj, Goth. vaurms (serpent) ; also Heb. cruimh.[2]

994. vernacular = varṇa-, vas-

From L. vernaculus (native) fr. verna (a native) ; Whitney suggests connection with Skt. vas-, to dwell ; but connection with varṇa (caste) also is possible[3].

995. vernal = vasanta

From Fr. fr. L. vernalis fr. vernus (spring) fr. ver (spring), which may be connected with Skt. vas-,[4] to shine, whence vasanta (the shining season, spring).

996. verse, vert, avert etc. = vṛt-

These are ultimately from L. vert-ere, to turn, comparable with Skt. vṛt-, to turn.

997. vesica = vasti (bladder)

From L. vesica (a bladder), which is compared by some with Skt. vasti[5] (bladder).

998. vest, invest etc. = vastra

From Fr. veste fr. L. vestis (garment), which may be compared with Skt. vastra (garment) fr. vas-, wear, Goth. waste (clothes), AS. weri-an (Eng. wear).

999. Vesta = uṣ-, vas-

From L. vesta (goddess of the hearth) ; connection with Skt. uṣ- (burn), vas- (shine) may be possible. Patridge suspects connection with Skt. vas- (dwell), which is unsatisfactory.

---

[1] SED on kṛmi.

[2] SED ; Lewis & Short (on vermis)

[3] Skt. varma orig. prob. meant only colour" and fill this gap other meanings followed from this. from 'colour' came 'coloured people' or caste', then simply 'caste'. L. verna (=Skt. varṇa) may have the same history.

[4] SED ; Origns,

[5] Ibid,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1000. via = vah-

From L. via-vea (way, journey), probably for *veha,[1] which is comparable with Skt. vaha (way) fr. vah- (to go, travel, carry etc.) ; cf. Goth. wigs, AS. weg (Eng. way).

1001. vibrate = vip- (tremble)

From L. vibratus, pp. of vibrare (shake), which according to some[2] may be connected with Skt. vip-, to tremble.

1002. vicinity = viś (a settlement), veśa (house).

From L. vicimes (near) fr. vicus (a village), which is comparable with Skt. veśa (house), viś (a settlement or village).

1003. vide, vision = vid-

From L. vid-ere, to see ; hence connection with Skt. vid-, to know, is possible.

1004. vidimus = vidmas

From L. vidimus (we have seen), perf. of vid-ere (to see), which corresponds to Skt. vid-mas (we know,), fr. vid-, to know.

1005. vigil, vigilance,
invigilation etc. = jāgṛ-, ojas

From Fr. fr. L. vigil (waking, watchful) fr. vig-ere (be lively) ; connection with Skt. jāgṛ- (to be awake or watchful) is possible. Skt. j = orig. g = L. g, v ; but also cf. Skt. ojas (strength) fr. vaj- or uj-, or oj- (be strong).

1006. vigour = ugra, ojas, vajra

From Fr. fr. L. vigor (activity, force) fr. vig-ere (be vigorous), which may be connected with Skt. ugra (strong), ojas (strength), vajra (the terrible weapon ?) etc.

1007. virgin = ūrj-

From ME. virgine fr. Fr. fr. L. virgo (maid, virgin) ; connection with Skt. ūrj (strength) fr. ūrj- (be strong ; strengthen, nourish) is suggested by some.[3]

---

[1] Century Dictionary

[2] Lewish & Short ; Whitney ; Patridge, MW etc.

[3] Lewis & Short (on virgo).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1008. virile, virtue = vīra, vīratva

From L. vir (a man), which may be compared with Skf. vīra (a hero), Lith. wyra (man), Goth. wair, OHG. wer (man).

'virtue' fr. L. virtus (manliness) fr. vīr+-tus= Skt. vīratva (heroism).

1009. virus, virulent = viṣa

From L. virus (poison), comparable with Skt. viṣa (poison). Skt. ṣ=orig. s=L. s, r.

1010. viva (voce), vivacity = jīva

From L. viv-ere (to live), comparable with Skt. jīv- (to live) ; Skt. j=orig. g=L. g, v.

1011. vocable, voice etc. = vac-

From L. vox (a word) fr. voc-are,[1] which is clearly connected with Skt. vac-, to say, whence vacas (speech).

1012. volatile = garuḍa (flying) ; garut

From Fr. f . L. volatilis, flying, winged, fr. volare (to fly) ; Patridge suspects connection with "Skt. garuḍa (flying)" ; but also cf. Skt. garut (wing of a bird). Skt. g=L. g, v.

1013. volcano, vulcan = ulkā, arka, varcas

From L. volcanus, vulcanus (god of fire) ; connection with Skt. ulkā (a fire-brand, meteor), whence, Syl. Beng. dial. lukkā (fire-brand), is proposed by some. But Skt. arka (sun), varcas (lustre) also are comparable.

1014. volition = vara (wish)

From Fr. fr. L. volition (will) fr. velle (to wish), which is comparable with Skt. vṛ-, (to choose, like), whence vara (wish); also cf. Slav. voliti. Goth. wiljan. AS. willan (Eng. will).

1015. volume, voluble = val- (turn)

From Fr. fr. L. volumen (a roll) fr. volv-ere (to roll round). Ancient books or documents were written on long sheets of bark, parchment etc. which were rolled round rods. Such a roll was a

[1] Origins ; p. 786. col. 1, para 1.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

volume.[1] The custom prevails even now with some people who roll up horoscopes, maps, photos etc. in a like manner. Connection with Skt. val-, to turn (whence Beng. dial. balā, to roll), is clear.

1016. vomit = vam-

From L. vomitus, pp. of vom-ere (discharge, vomit), which is clearly connected with Skt. vam- (to vomit, discharge), whence vānta (diagorged, given up).

1017. voracious = gara (swallowing)

From L. vorax (swallowing greedily) fr. vor-are (swallow), which is comparable with Skt. gṛ- (swallow) whence gara (swallowing). Skt. g=L. g, v. cf. L. glu- tio.

1018. vouch, voucher = vac-

From Fr. voucher fr. L. voc- are (to call, summon), which is connected with Skt. vac-, to speak.

1019. vow = vāghat

From Fr. von fr. L. votum (whence also Eng. vote), a promise, vow, fr. vov-ere (to promise) ; connection with Skt. vāghat (supplicant, making a vow) is suggested by some.[2] But the phonetic difficulty remains.

1020. vulgar = varga

From Fr. vulgaire fr. L. vulgaris, volgaris (relating to the common people) fr. vulgus, volgus (multitude) ; connection with Skt. varga (group, multitude), vraja (a flock, multitude) is possible.

1021. vulture = Vṛtra

From ME. vultur etc. fr. Fr. vultour etc. fr. L. vultur, voltur etc., which have been connected with different roots by different authorities, with senses of plucking, tearing, flying and swiftness[3]. This indicates the obscure origin of the word. Perhpas this is to be connected with the Vedic puzzle Vṛtra (the demon), whose power of tearing, swift movement, love of cows (may-be beef), is seen to some extent in the vulture.

[1] Vide Century Dictionary.

[2] Patridge, Webster.

[3] IDEL.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

W

1022. wall = vāra

From ME. wal, walle fr. AS. weal, weall fr. L. vallum fr. vallus (stake pallisade) ; connection with Skt. vāra (restraining) fr. vṛ- (to check, restrain) is probable.

1023. wick = veśa

'Wick' (a town or village) is from ME. wike etc. fr. AS. wic (town, village, dwelling) fr. L. vicus (village) place ; connection with Skt. veśa (house), viś (a settlement, house) is obvious.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CHAPTER III

PARALLELISM BETWEEN GREEK PORTION OF ENGLISH VOCABULARY AND SANSKRIT

'A'

	Eng.		Skt.
1024.	a-	=	a-
	an-	=	an-

Both these are prefixes of Greek origin. Both are privative in sense. The "alpha privative[1]" (a-) is used before consonants, and an- before vowels and h.

Examples are: agnostic (not knowing), anarchy (lawlessness), anhydrous (waterless).

The Sanskrit cognates suggested have the same sense and use with the exceptions that a- is used also before h, once a- is used before ṛ (in a-ṛṇin), and there are some additional senses, all being either privative, negative or contrary, which senses are attributed to the particle na from which a-, and an- are supposed to be derived. Vide Pāṇ. VI. viii. 73-74.

The available corresponding forms from other languages are:

L. in-, Goth. & G. un-, Eng. in-, un-

1025. a- = sa-, sam

A copulative prefix of Greek origin occurring in acolyte, adelphous etc. In Greek it is generally used in the form a-, but sometimes as ha- ('a-), and the original form is supposed to be *sa[2]. Hence the connection with Skt. sa- (as in sa-putra, with son, etc.), sam-(together); cf. Skt. sama (same), Gk. homos; Skt. Saramā, Gk. Helena[3].

1026. abiogenesis = ajīva-jan-

The word is a combination of three Greek words :— a- (privative) + bios (life) + genesis (generation). Word-for-

[1] Eric Patridge—Origins, p. 821; Webster's Dictionary; Century Dic. etc.

[2] Vide Century Dictionary, Vol. I, p. 2.

[3] Max Muller—LSL. II. pp. 470-71.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

word meaning is 'without-life-generating' i.e. production of life without the action of living parents, production of life from lifeless matter. The word was introduced into English by Prof. Huxley in addressing the British Association at Liverpool in September, 1870 (Vide NED).

As regards the phonetic connection with the Sanskrit side shown above, very little need be said. The portions a-, and gen (esia) are clear parallels of Skt. privative 'a-' (as in a-sādhu, dishonest etc.) and the root jan- (to be born) respectively. The change of Gk. L. g into Skt. j at times we have already shown in the Table. This change is seen even in Sanskrit itself. cf. Skt. yuj- and yugam (yoke). The remaining portion i.e. bios may present some difficulty, because here we compare Gk. b with Skt. j (for original g) :—bios : jiva. But it is a practice with the Greek to change the original g to b at times, as in Gk. bous, Skt. gaus (cow) ; Gk. barus, Skt. gurus, etc. Therefore there is no difficulty at all in establishing the connection. The change of original g to b is also seen in L. bos, bouis (ox) for Skt. gaus. But Schleicher remarks that as this sort of correspondence (i.e. L. b = orig. g) is otherwise foreign to Latin, the word may (bos, bouis) therefore be regarded as borrowed.[1]

For Gk. bios, Schleicher suggests[2] Skt. ji- (triumph), which cannot be supported for the root jiv- better accords with bios phonetically as well as in sense. Other scholars give jiv-.

The corresponding forms from other languages are :

(1) to bios :

L. vivus, Hitt. bius, huwes (live), OIr. beo, Lith. gyvas, Goth. qvius, ON. kvikr. OS. quik, OHG. quec, chec, G. keck (bold), lively, AS. cwic, cucux etc. Eng. quick. Also Gk. zoe (life).

(2) to genesis :

L. genus, Goth. kuni, ON. kyn, AS. cynn, Eng. kin.

[1] Schleicher—Compendium I, p. 132.

[2] Ibid. p. 133.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1027. acephalous = a-kapāla

This word comes from L. acephalus which is borrowed there from Gk. akephalos fr. a- (privative)+ kephale, head. The connection with Skt. kapāla, skull, is clear. There is of course some apparent phonetic difficulty, for we are comparing Gk. ph with Skt. p, which is unusual. But this occurs in some other cases, e.g. Skt. lip- (anoint), but Gk. a-leipho (anoint), a-lophe (ointment), besides regular lipa (grease), liparos (greasy, shining). Here Schleicher remarks :

"Sometimes in Greek as in Sanskrit, aspirates make their appearance without visible reason. This occurs comparatively frequently in the case of p."[1]

Hence the connection.

1028. adamant = a-dam-

This comes from ME. adamaunt etc. fr. AS. athamans which was borrowed from OF. adamaunt fr L. adamas, adamantis fr. Gk. adamas, adamantos fr. a-(not)+daman, tame. Hence the connection with the Sanskrit root dam-, to control.

1029. aegis = aja (ajina ?)

This is borrowed from Latin 'aegis' which was again a borrowing from Gk. aigis, which is said to be from Gk. aigos, aikh (goat). Hence a connection with Skt. aja, goat, seems likely. The ancient aegis was prob. made of goat-skin (ajina).

1030. aegoceras = aja-śiras

This word of Greek origin is derived fr. aigos (goat)+ keras (horn). We have spoken of the portion aigos above. Gk. keras accords clearly with Skt. śiras (Gk. k=Skt. ś in some cases).

1031. aegopodium = aja-pada.

The word is a compound of aego+podion, dim. of podos, foot. Hence the clear connection with Sanskrit aja-pada.

[1] Schleicher—Compendium, I, p. 101.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1032. agnostic = a-jñāta

The word is from Gk. agnostos, unknown, unknowing, fr. a-+ gnostos fr. gnotos, known. Hence the connection with Skt. ajñāta, unknown, fr. jñā-, know. The s appears in Sanskrit too, e. g. ajñāsīt.

1033. agora = ăgāra

This Greek word meaning assembly, market place, is clearly the counterpart of Skt. āgăra, āgāra (house). The connection is accepted also by DSS.[1]

1034. agoraphobia = ăgāra-bhaya.

The word is borrowed from L. agoraphobia formed with Gk. agora+ -phobia, fear. The connection of the first part with Sanskrit is already discussed. Now Gk. phobia fr. phobos (fear) seems connected with Skt. bhaya (fear). The phonetic difficulty is that here we compare Gk. b to Skt. y, which is unusual. But we cannot ignore the fact that in Greek y is entirely lost, and is generally represented by i, e, z, h and sometimes even no substitute is found[2]. Seeing that Greek has a very wide number of sounds to represent original y, and that these are greatly diversified, it is not impossible that in the present case b was substituted. But whether the deriv. bhaya be connected or not, the root bhī-, to fear, is certainly connected.

1035. air = vā-

This was borrowed into ME. in the forms aire, eier etc. fr. OF. air fr. L. aer (air) fr. Gk. aer (mist, air). Eric Patridge and Fowler admit the connection with Skt. vā-(blow). According to Fowler[3] Gk. aer is=a- (=Skt. vā-) + suffix -er. So there is no difficutly in the connection.

1036. amaryllis = amaravallī.

This is adopted from L. amaryllis fr. Gk. amarullis, which is the name of a country girl or shepherdess in Theocritus, Ovid,

[1] DSS. p. 1309, para 7.

[2] Schleompien—Ccherdium, pp. 106-107.

[3] Fowler—The English Language, P. 286.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and Virgil[1]. Whitney thinks probably this is derived from Gk. amarussein, to sparkle, to glance. But how does the sense of plant attach to it ? From the name of a girl, the name of a plant does not generally come. The names of plants generally give names to females. We therefore suppose the existence of the plant amarullis prior to the female name amarullis. From that plant do we get on one hand the names of some females in some Greek and Roman poets, and on the other the sense of a plant in English which sense probably exsted in Greek and Latin too. When the Greek and Roman poets called their women amarullis probably they were using the term metaphorically. As in the Sanskrit sentence 'agnir ayam' one is compared to agni (fire) in the best possible way, so in a sentence like 'she is amarullis' she is compared to amarullis (for her beauty). We know that Sanskrit has the name amara-valli (the well-known golden creeper) which is a plant famous for beauty, and a woman's beauty can be compared to it. Even Sita's beauty was compared to it[2]. Therefore it is probable that the usage of comparing woman to anaravallī passed from India to Greece, and the Greek word amarullis arose.

1037. amaranth = a-marant

The other and more correct spelling of the word is amarant. ME. amaraunt fr. L. amarantus fr. Gk. amarantos, unfading pp. fr. a-(privative)+marainein (wither), which is clearly akin to Skt. *marant (dying) fr. mṛ- or mar-. Wihtney admits the connection. Skeat admits it in that he shows the IE root to be mer (=Skt. mar). Webster[3], however, connects Gk. marainein with Skt. mardati (mṛd-, to rub, crush) and mṛnāti (mṝ-, crush). There is no phonetic difficulty in any, but we prefer mṛ- for its better agreement in sense too.

---

[1] NED ; Cen. Dic. etc.

[2] Bhaṭṭi. II. Hiraṇmayī śālalateva jaṅgamā cyutā divah sthāsnur ivāciraprabhā. Śaśāṅka kānter adhidevatākṛtih sutā dade tasya sutāya Maithilī.

Here hiraṇmayī śālalatā=golden amaravallī.

[3] On 'Smart'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1038. ambrosia = amṛta

The word is borrowed from Latin from Gk. ambrosia fr. ambrotos fr. a-(privative)+brotos (for *mrotos fr. mortos, mortal, which can be compared to Skt. mṛta. Hence the whole =Skt. amṛta (ambrosia).

1039. amethyst = a-madhu

From L. amethystus fr. Gk. amethustos fr. a- +methustos fr. methu, strong drink. Hence the connection with Skt. madhu (wine, honey).

1040. amphi- = abhi, ubha

1041. amphibious = abhi (ubha)- jīva .

This is a compound of Gk. amphi-+ bios, life. Connection discussed in 'abiogenesis'.

1042. amphipod = abhi-pada

From L. amphipus fr. Gk. amphi- + podos (foot).

1043. amphitheatre = abhi-dhyā-

'Theatre' fr. L. fr. Gk. theatron fr. theao-mai (to behold), which may be compared with Skt. dhyā-, to meditate or concentrate one's mind upon.

1044. anaerobe, anaerobious = a-vāyu-jīvī

A compound of Gk. a- (privative)+ aer (air) + bios. Connections discussed above.

1045. analysis = anu- lū-

This comes from Fr. analyse fr. L. analysis fr. Gk. analusis fr. ana- (back, up)+ luein (loosen). Skt. anu (after) + lū-, to cut, is therefore comparable[1].

1046. anchorite = anu-hā- (give up)

From Fr. anachorete fr. L. anachoreta fr. Gi. anakhoretes fr. ana+khorein (retire). Webster compares Skt. jahāti, he renounces, fr. hā-, for *ghā-

[1] Webster.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1047. anemometer = an- + mā-(anila-mātrā ?)

This Greek word comes from anemos (wind)+ metron (measure), which recall Skt. roots an- (breathe) and mā-(measure). MW. accepts the connection[1].

1048. anemone = anilāyanī (?)

From Gk. anemos (wind)+- one (fem. patronymic suffix). We have already seen the connection of Gk. anemos with Skt. an- (breathe). The Gk. patronymic suffix -one most probably answers to Skt. patronymic suffix (fem.) āyanī (āyana+ī). The loss of original y in Greek is known. Between vowels it is the commonest of all ; cf. Skt. bharayāmi, Gk. phoreo. So original āyan becomes Gk. on, and with the addition of the fem. suffix it becomes one. It is to be noted that both vowels in the Gk. suffix are long as is the case with the corresponding vowels in Skt. -āyanī.

1049. angel = aṅgiras

From OF. angele fr. L. angelus fr. Gk. angelos (messenger), angaros (Persian courier). Hence the connection with Skt. aṅgiras, (name of a legendary superhuman race[2]) is possible.

1050. anti- = anti (before)
(opposite to)

1051. anther = andhas

From Fr. anthere fr. L. anthera fr. Gk. antheros fr. anthos (flower), which may be compared to Skt. andhas (a herb, Soma plant, food).

1052. antro- = antra

This comes from Gk. antro-, fr. antron (cavity) which may be connected with Skt. antra, intestine.

1053. aphelion = apa-sūrya

From L. aphelion, earlier, aphelium (coined by Kepler) fr. Gk. apo- (from) + helios, the sun. So the connection with Skt. apa-sūrya is clear. Gk. apo=Skt. apa (from, away).

[1] SED.

[2] Whitney.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1054. apod = a-pad

From Gk. a-(not)+pous, podos (foot). The connection is clear.

1055. apogee = apa-go

From Gk. apo+gaia, ge (earth), which corresponds to Skt. go (cow, earth)[1].

1056. apokreos = apa-kravis

From Gk. apo+ kreas (meat) which conforms to Skt. kravis (raw meat, carrion), L. cruor, caro etc., Lith. kraujas (blood), Russ. krovj, OHG. hreo. Also cf. Heb. cru.

1057. apothecary = apa- dhā-

From OF. apotecaire fr. L. apothecarius fr. apotheca fr. Gk. apotheka (store-house) fr. apo+the- (lay) which is akin to Skt. dhā-

1058. arch- = arh- (be worthy)

From ME. arch- etc. fr. AS. arce-, erce- etc. fr. L. archi- fr. Gk. arkhi-, arkh- fr. arkhos (chief) fr. arkhein (lead, rule). Hence Skt. arh- may be compared. The connection is admitted by MW. and Whitney. As regards the phonetic relation between Skt. h and Gk. kh we have to say that Skt. h often stands for original gh (rarely other aspirates). and arh- may be= earlier argh-. Actually the root argh- occurs in the word argha (worth). So there is no phonetic difficulty at all. (orig. gh : Gk. kh).

1059. arctic = ṛkṣa

From ME. artic fr. OF. artique fr. L. arcticus fr. Gk. arktikos, northern fr. arktos, (a bear, also the northern constellation Ursa Major). The Gk. arktos is sometimes spelt 'arkos'. The connection with Skt. ṛkṣa (bear) is admissible.

[1] SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1060. aristocracy = variṣṭha-kratu
(rule of the best)

The word is, via French and Latin, from Gk. aristo kratia fr. aristos (best) + kratia, kratos (rule). Now Gk. aristos (best) has the superlative suffix -isto attached. cf. megisto-, preisto- etc. So aristos=ar-+ -istos. So we have no doubt that these correspond to Skt. vara+iṣṭha. The equation Skt. va=Gk. a has been admitted. cf. Skt. vā- (blow), Gk. a (in a-er, whence Eng. air[1]). It has been said[2] that Gk. aristos serves as a superlative of agathos (gentle, well-born). But that cannot mean that agathos+istos will give aristos. Phonetically that is impossible. Agathos has no connection with aristos, as Eng. 'good' has no connection with 'best', and Skt. āha, āhatus, etc. have no connection with brū-, though 'best' is serving as the superlative of 'good' and āha etc. sre serving as forms of brū-.

Therefore Skt. variṣṭha (best) we connect with Gk. aristos.

Skt. kratu (power) corresponds well to Gk. kratos (strength) both phonetically and semantically.

1061. ball (ball-dance) = bal-(whirl about)

From Fr. bal fr. L. ballare fr-Gk. ballizein, to dance. Hence Skt. bal- (to whirl about in a circle) is clearly connected.

1062. balneo (logy) = galana-

The word, meaning the science of therapeutic bathing, comes from Gk. balaneion (dripping) fr. balan- which is comparable to Skt. galana (dripping)[3]. The change of original g to b in Greek is seen in many cases as in Skt. gau, Gk. bous, Skt. guru, Gk. barus, etc.

1063. barbarous = barbara

From L. barbarus fr. Gk. barbaros (strange etc.). Hence the kinship with Skt. barbara (non-Aryan, stammering) and L. balbus (stammering).

---

[1] Fowler—The English Language, P. 286.
[2] Liddell and Scott—A Greek English Lexicon.
[3] Patridge—Origins, P. 875.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1064. bio- = jīva

bio- occurs in 'biology' etc. It comes from Gk. bios, life, which is akin to Skt. jīva (living being). The equation Skt. j = Gk b is apparently irregular. But Skt. j stands for original g[1] which is represented by b and g in Greek. So there is no phonetic irregularity. (Skt. j for g : Gk. g, b ; hence Skt. j = Gk. b in the present case).

1065. calli- (beauty) = kalya (healthy)

This comes from Gk. kallos (beauty) which may be compared to Skt. kalya (healthy). The equation Skt. ly = Gk. ll is valid, beause y is entirely lost in Greek, and it is sometimes represented by other sounds, such as i, e ; sometimes it is assimilated to other consonants, and sometimes it is lost altogether without any such representation. cf. Skt. anya, L. alius, Gk. allos (other) for *alyos[2].

1066. calyx (leaf case of buds) = kalikā (bud) ; kalaśa

From L. fr. Gk. lalux (a cup, case of bud), which can be compared to Skt. kalikā (a bud) or a kalaśa (a jar).

1067. camera = kmar- (be crooked)

From L. fr. Gk. kamara (anything with arched cover) ; hence the connection with Skt. kma r- (be crooked) is probable. cf. Zend kamara (a girdle) ; Beng. komar, Sylhetti kamar, Hindi. kamr (all meaning waist) ; also Beng. and Hindi kāmrā, a room.

Camera probably originally meant in Greek and Latin a room with arched entrance ; then simply a room (In camera = in room i.e. in private chamber or in private ; camera obscura = dark room ; camera lucida = light room ; camera meeting = meeting within closed doors) ; then the photographic apparatus which resembles a very small room.

---

[1] For original g = Skt. j cf. Gk. gonu, L. genu, Skt. jānu (knee), Gk. genos (race), L. genus, Skt. jana ; etc.

[2] A. Schleicher's compendium I, pp. 106-108 ; 118.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1068. carcino (logy) = karkaṭa-

From Gk. karkinos (a crab) which is akin to Skt. karkaṭa (a crab). Carcinology means the science dealing with crabs and other aquatic or terrestrial animals with hard outer crust.

1069. cemetery = śi- (lie); sāmitra (place of execution)

From Fr. cemetiere fr. L. coemeterium fr. Gk. koimeterion (a sleeping chamber, a burial place, fr. koiman (to put to sleep).

The Greek root may be either (1) koi- ; cf. keitai, he lies, or it may be (2) kom ; cf. komā (whence Eng. coma), a deep sleep : koim-an (put to sleep). In the former case connection with Skt. śī-, to lie down, is admissible ; and in the latter, with Skt. śam-, to appease, to kill i.e. to put to eternal sleep, whence the deriv. śāmitra (the place of cutting sacrificial victim), which perhaps is the real cognate to Gk. koimeterion.

1070. cenotaph = śūnya-stūpa (an empty tomb)

From Fr. cenotaphe Fr. L. cenotaphium fr. Gk. kenotaphion fr. kenons keneos, kennos[1] (empty)+taphos (tomb, burial). Gk. kenos can be compared to Skt. śūnya (empty)[2]. and taphos to Skt. stūpa (a relic, shrine, tomb). In the latter comparison some phonetic difficulties are involved : (1) Where is the inital s in the Greek word ? The answer is this : The loss of s before consonants in Greek occurs in many cases ; e.g. Gk. nous (dauthter-in-law), Skt. snuṣā ; OHG. snura, OBulg. snucha ; Gk. mermer-os (careful), Skt. smar-, remember ; Gk. tauros (bull), Skt. sthūra (bull), Zend. staora (draught-ox). MW. compares Skt. stūpa with Gk. stupos (stump, block). But that does not mean that Gk. taphos cannot be compared with Skt. stūpa. Both stupos and taphos may be dialectal varia-

[1] SED on Sunya.
[2] Op. cit.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

tions ; cf. Gk. tegos, stegos (roof), Skt. sthag- (to cover)[1]. The relation Skt. p : Gk. ph is valid ; cf. Skt. lip- (anoint), Gk. aleipho, lipa ; Skt. kapāla, Gk. kephale, etc. (2)A gain, the relation Skt. u : Gk. a presents another difficulty. But unoriginal vowels appear in Greek when consonants are elided[2]. Probably stupos is the original form and taphos developed from it with the elision of s ; or both forms may be original dialectically.

1071. centre = kendra

From Fr. centre fr. L. centrum fr. Gk. kentron (a sharp point). MW. thinks Skt. kendra (centre of a circle) is borrowed from Gk. kentron. There is phonetic difficulty in connecting them (Skt. d = Gk. t) as cognates. But it may be said that Skt. d is only a production of sound law from t, for Skt. t+r= dr and kendra may be for *kentra. But borrowing by Sanskrit is not unlikely.

1072. cephaelis, cephalous etc. = kapāla

From Gk. kephale (head). Therefore the connection with Skt. kapāla is clear. The ph in Greek for Skt. p is sometimes met with. (This is already discussed).

1073. chenopod = haṁsa-pada

From Gk. khen, khenos (goose)+podos (foot). Hence the connection with Skt. haṁsa-pada. Gk. kh corresponds to Skt. gh. Therefore it is supposed that Skt. haṁsa is for original *ghaṁsa.

1074. chime (a cymbal) = kumbha

ME. chime, chimbe fr. Fr. chimble Fr. L. cymbalum, which may be from Gk. kumbalon (a cymbal) fr. kumbe, kumbos (a hollow vessel). Patridge therefore suggests Skt. kumbha (a pot, pitcher) as a cognate. Some phonetic difficulty arises

[1] Schleicher's Compendium I, P. 112. Here the author says : "The interchange between st and t is probably merely a dialectic one, and that "this is a phenomenon which is hard to decide upon."

[2] Ibid. p. 45, Note 3.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

in this connection—Skt. bh : Gk. b, when we normally expect a bh : ph relation. But Greek occasionally shows a b for Skt. bh. cf. Skt. labh- (to get), Gk. lab (as in lambano, elabon, to take); Skt. bhram- (to wander), Gk. bremo[1] (roar).

1075. chrism (consecrated oil) = ghṛṣ-

From ME. crisme fr. AS. crisma fr. L chrisma fr. Gk. khrisma (anointing). Therefore the connection with Skt. ghṛṣ-, to rub, may be accepted.

1076. Christ = ghṛṣṭa

From AS. crist, fr. L. christus fr. Gk. khristos (anointed), which is clearly connected with Skt. ghṛṣṭa (rubbed).

1077. church = śūra-okas ; śūra-viś

From ME. chirche Fr. AS. circe fr. Gk. kuriakon, (the Lord's house) doubtless fr. kurios (master) fr. kuros (power)+ oikos (house). Now Gk. kuros (power) may be compared to Skt. śūra (a hero)[2] and oikos (house) is comparable to Skt. okas (house), or viś (village) as suggested by Lanman.

1078. comedy, comic = kam- (to desire, love)

From Gk. komodos and komikos, which are from komos (revel). Therefore the connection with Skt. kam- (to love, to desire) may be possible.

1079. conch = śaṅkha (conch, shell)

From L. concha fr. Gk. kogkhe (=konkhe). The connection with Skt. śaṅkha is clear. The difficulty of connecting Skt. kh and Gk. kh can be removed by saying that the original form is perhaps *kaṅka (cf. Skt. kaṅkāla, skeleton ; kaṅkara, hard small pieces of stone ; karaṅka, skull) which developed in Sanskrit and Greek with an aspiration in the last k. Schleicher remarks with justice ; "Sometimes in Greek, as in Sanskrit, aspirates make their appearance without visible resson[3].

[1] Schliecher's Compendium I, P. 105, Note 1.

[2] Patridge, Webster, Whitney.

[3] Schleicher's Compendium I, p. 101.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1080. copro-phagous = śakṛd-bhaj- (-bhuj)

From Gk. kporos (dung)+phag-ein (to eat); kopros may be connected with Skt. śakṛt, dung. Gk. p for Skt. k is occasionally seen (as in Skt. katara, Gk. poteros, etc.). Gk. phag- is clearly connected with Skt. bhaj-, to share, partake of or bhuj-, to eat, enjoy.

1081. cosmos (a kind of plant) = kusuma

From Gk. kosmos (oranment), which may be connected with Skt. kusuma (flower). Flowers are used as ornament by women and therefore the sense of flower may develop into that of ornament. Perhaps flowers were the first ornament used by women,* then artificial flowers, and then other things.

1082. cranium = śīrṣan

From L. fr. Gk. kranion (skull). Lanman proposes connection with Skt. śīrṣan (head, top).

1083. crater = śri+-tar (mixer)

From L. fr. Gk. krater (mixing-bowl for wine) fr. kerannumi (to mix). Gk. krater is connected with Skt. śrita (mixed) fr. śri- (to mix) by some. But evidently in krater the stem is kra- and suffix-ter. Therefore we should propose a Skt. form with the same suffix, and not with a pp. suffix. We propose śri+-tar.

1084. creophagous = kravis- bhaj- (bhuj-)

From Gk. kreas (meat)+phagos, which are connected with Skt. kravis (raw meat) and bhaj- or bhuj- (share, eat).

1085. crisis, critic = krī- (to buy)

From Gk. krisis and kritikos respectively, both fr. krino

---

* Flowers and women are so much associated that poets compare women with flowers. cf.

"Let thy love (female) be younger than thyself,
Or thy affection cannot hold the bent ;
For women are as roses whose fair flower,
Being once displayed doth fall that very hour."
—Shakespeare's Twelfth Night,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(to decide, judge). Fowler[1] suggests connection of these words with Skt. krīṇāti fr. krī-, (to buy). The Greek root is kri-. But this is not satisfactory.

1086. cycle = cakra

From Fr. cycle fr. L. cyclus fr. Gk. kuklos (ring or circle) which is clearly akin to Skt. cakra (wheel), Tokh. A. kukal, Tokh. B. kokale (wheel).

1087. curio (logical) = sāra-
(speaking properly)

From Gk. kurios (master) fr. kuros (power). Patridge suggests connection with Skt. sāra (strong, pithy). The relation Gk. k ; Skt. s is noteworthy. Fowler also admits such relation when he connects L. com with Skt. sam. For further discussion vide Chap. VI. 2.

1088. cygnet (a young swan) = śakuna (a bird)

From Fr. cygne Fr. L. cygnus (swan) fr. Gk. kuknos, which may be allied to Skt. Śakuna (a bird). Some propose Skt. śuci (white) also which is doubtful. Patridge says Skt. śakuna probably originally meant a large white bird because it is connected with śuci (shining, white). But Sanskrit grammarians do not admit any connection between śakuna and śuci. According to Pāṇini (Uṇādi iii, 49)[2], śakuna is from śak- (be able).

1089. cylinder = kuṇḍa, suruṅgā

From Fr. cylindre fr. L. cylindrus fr. Gk. kulindros fr. kulindo (to roll). Connection with Skt. kuṇḍa (a bowl, a round hole) is suggested[3]. But Skt. suruṅga[4] (tunnel, hole)

[1] Fowler—The English Language, pp. 286-92 (Greek verbal roots in English).

[2] 'Śake-s una-unta-unti-unaya-s' by which we have śakuna, śakunta, śakunti and śakuni, all in the sense of, 'something by which one is able to foresee good or evil, a bird (śaknoti śubhāśubhaṁ vijñātum aneneti—Śabdakalpadruma).

[3] Webster, Patridge.

[4] cf, Sylhetti kuruṅg (a deep gorge).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

also may be connected. The relation orig. k : Skt. s is already discussed, and orig. g : Gk. d is also seen in detached cases[1]. Webster proposes connection with Skt. kaṭa (hip) too, but this does not seem probable.

1090. cymbal = kumbha

From L. cymbalum fr. Gk. kumbalon fr. kumbos (anything hollow) Hence the connection with Skt. kumbha (a jar).

1091. cyst = koṣṭha (lumbar cavity)

From L. fr. Gk. kustis (bladder, sac). Hence the connection with Skt. koṣṭha (lumbar cavity, rectum) is probable.

(D)

1092. deca- = daśa (ten)

From Gk. deka (ten) ; the connection is clear.

1093. devil = dvi-gal-(fall down)

From AS. deofol, deoful fr. L. diabolus fr. Gk. diabolos (devil, slanderer) fr. diaballein (to slander) fr. dia. (in two, across) + ballein (to throw) which is compared with Skt. gal- (to fall down, trickle). The relation Skt. g : Gk. b is valid (cf. Skt. gaus (cow), Gk. bous). The etymology of the Greek word, however, is doubtful.

1094. di- = dvis (twice)

From Gk. di-, from dis (twice), comparable with Skt. dvis[2] twice.

1095. diadem = dvi- dāman (garland)

From Fr. diademe fr. L. diadema fr. Gk. diadema fr. dia + dein (to bind round) which may be connected with Skt. dā- (to bind) and the Gk. derivative dema (in diadema) with Skt. dāman (garland).

1096. didactic = dediś- (freq. fr. diś-)

From Gk. didaktikos fr. didasko (to teach) which is comparable to Skt. freq. dediś- (directing again and again).

[1] Schleicher's Compendium I, P. 82.

[2] FEID.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1097. dilemma = dvi- lambh-

From L. fr. Gk. dilemma fr. di fr. dis (twice) + lemma (assumption), which Patridge connects with Skt. lambhate fr. labh- or lambh-, to get.

1098. dose = dā- (give)

From Fr. fr. L. dosis fr. Gk. dosis (a giving) from do-[1] (to give); cf. di-do-mi. The connection with Skt. dā- (to give) is clear. But a Greek root dos- also is not unlikely, seeing that Sanskrit also has a similar root dāś- (to give) as in dāśuṣe (to a giver).

1099. dragon = darśana (sight, eye)

From Fr. fr. L. draconem fr. Gk. drakon (serpent) fr. dark- (to see)[2]. Also cf. OIr. dere (eye). Hence the connection with Skt. dṛś- (to see) and its derivative darśana. Webster says that a dragon is so called from its terrible eyes.

1100. dromedary = dram- (to run)

From Fr. dromedaire fr. L. dromedarius fr. Gk. dromados (runner) fr. drom- (to run) which is clearly akin to Skt. dram- (to run).

1101. dysentery = dur- antra (bad bowels)

From Fr. dissenterie fr. L. dysenteria fr. Gk. dusenteria fr. dus- (or dys- (bad) + enteron, pl. entera (intestines), which is clearly the same word as Skt. antra (intestines[3]) Gk. dus (bad) = Skt. prefix dus (dur)[4].

1102. dyspepsia = duṣ-pācya (hard to digest)

From L. fr. Gk. duspepsia fr. duspeptos (hard to digest) fr. dus- (bad, badly) + peptein (to cook, digest), which is compared to Skt. pac- (to cook, ripen, digest), L. coqu-us. The original root is supposed to begin and end with a guttural as in

[1] Fowler—The English Language, pp. 286-292 (Greek verbal roots in English).

[2] Ibid; Also C.O.D.

[3] SED.

[4] Fowler—The English Language, p. 294.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

the Latin from. If that is the case then Greek has labialised both, and Sanskrit has labialised the first and palatalised the second. The prefix dus- (whence Eng. dys-) is akin to Skt. duṣ, Goth. tuz, OHG. zur, G. zer, ON. tor, AS. to-[1], OIr. do-.

1103. electric, electron = ulkā (a fire brand, meteor); arka etc.

From L. fr. Gk. elektron (gleaming), which is connected by some with Skt. ulkā (fire-brand, meteor); but Skt. varcas (lustre), arka (sun) are also comparable; also perhaps ā-loka (light).

1104. elegy = ṛcas (metrical stanzas in praise)

From Fr. elegie fr. L. elegia fr. Gk. elegeia fr. elegos (a mourning song). Webster says that the origin of Gk. elegos is obscure. Patridge thinks it may be of Asiatic origin. But we think this may be a cognate to Skt. ṛc, pl. ṛcas (praise, a verse recited in praise of a deity). There is no phonetic difficulty. The change of original k to g in Greek is occasional. cf. Gk. mageiros (cook), L. mac-erare, Lith. minkyati (knead); Gk. misgo, mignumi (mingle), L. misceo, Skt. misra etc[2].

1105. epi- = upa

From Gk. epi (on, to); probably akin to Skt. upa (to, near) Lith. apie (about, near), Zend api; also to L. ob (to, before),[3] and Eng. be-[4].

1106. epic = vacas (speech)

From L. epicus fr. Gk. epikos fr. epos (speech) for *vepos[5], which is compared with Skt. vacas (speech). The change of original k to p in Greek is occasional (cf. Skt. kataras Gk. poteros). Gk. epos for *vepos is ultimately from Gk. *vekos.

[1] Webster.
[2] Schleicher's Compendium I, p. 99,
[3] Webster.
[4] SED.
[5] Century Didctionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1107. epidermis (the outer skin) = upa-carma

From Gk. epi (upon) + dermis fr. derma (skin) fr. derein (to skin). MW. proposes Skt. dṛti for Gk. derma. 'dṛti' means a leather bag for water. This does not seem probable. Perhaps Skt. carma (skin) is connected. The relation Skt. guttural : Gk. dental may be seen in Skt. gharma, Gk. thermos.

1108. erebus = rajas
(darkness between earth & hades)

From L. fr. Gk. erebos. "Perhaps akin to Goth. rikwis (darkness), Skt. rajas (the atmosphere, thick air, mist, darkness[1])". The relation orig. g (= Skt. g, j) : Gk. b is valid ; cf. Skt. gaus, Gk. bous (cow) ; Skt. gam- (to go) Gk. baino.

1109. ether = indh- (to kindle)

From L. fr. Gk. aither (the upper air, clear sky), fr. aitho (burn) which is comparable with Skt. indh- or idh- (to kindle).

1110. ethic = svadhā

From Fr. ethique fr. L. ethica fr. Gk. ethike, ethika fr. ethikos fr. ethos (character, moral nature), which is akin to Gk. ethos (custom), Goth. sidus (custom), OS. sidu, OHG. situ. The Skt. cognate may be svadhā (custom, lit. one's own doing). The Greek word has lost an initial s, as is evident from the cognates from other languages. Greek loses s in some circumstances ; cf. Skt. satya (true), Gk. eteos (true) ; Skt. manas-as (gen.), Gk. menous (meno-us).

1111. fancy = bhānu (light)

From early mod. Eng. fantisy fr. ME. fantasy fr. Fr. fantasie fr. L. fantasia (idea, fancy), fr. Gk. phantasia (look or appearance) fr. phainein (bring to light), which is clearly connected with Skt. bhā- (to shine), whence bhānu (light).

1112. gastro-, gastric = jaṭhara

From Gk. gaster, gasteros (stomach) which may be compared with Skt. jaṭhara (belly).

[1] Century Dictionary ; also vide SED on 'rajas.'

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1113. geo- = go, jyā

From L. geo- fr. Gk. geo- combining from of Attic and Ionic Greek ge, Doric gā, poetical Ionic gaia (the earth, land), which is comparable with Skt. go (earth)[1], and jyā (earth). Skt. j = orig. g, and the loss of original y in Greek is known.

1114. geron-to-cracy = jarat-kratu

From Gk. geront- (old) + kratos (power), which are clearly akin to Skt. jarat (ageing) fr. jṛ-(to be aged or worn out), and kratu (power).

1115. gnathic = hanu-

From Gk. gnathos (jaw) which may be connected with Skt. hanu (jaw)[2].

1116. gnome, gnomic = jñāna

From Gk. gnome (thought, intelligence, maxim) fr. gignoskein, to know. The connection with Skt. jñāna fr. jñā-, to know, is evident.

1117. gonalgia = jānu

From Gk. gonia (angle) which is akin to Gk. gonu (knee), L. genu, and Skt. jānu (knee).

1118. govern = kubhanyu (dancing)

From Fr. governer fr. L. guvernare (to steer) for *cubernare[1] fr. Gk. kubernan (to pilot a ship, direct, govern). Patridge suggests connection with Skt. kubhanyu (dancing, steering one's steps).

1119. gynaecology = jani (woman), gaṇikā (fallen woman)+loc-

From Gk. gunaikologie fr. gunaikos (woman) + logia fr. legein, speak; connection with Skt. jani (woman) or gaṇikā (a fallen woman or a neglected woman) may be possible. Skt.

[1] Vide SED on 'go'.

[2] Vide Origins, p. 899 ; on 'hanu'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

jani and gaṇikā may be from the same base. Jani = orig. gani (woman), which with an added suffix -ka (diminutive or derogatory) gives gaṇikā in the feminine. The cerebralisation of *gaṇikā to gaṇikā may be by confusion with gaṇikā (the countress). The element -logy, is fr. Gk. leg-, to discuss = Skt. loc-. Gk. g for orig. k is occasional.

(H)

1120. hagio- phobia = yajya-bhaya

From Gk. hagiophobia (dread of holy persons) fr. hagios (holy) + phobos (fear). Patridge proposes connection of hagios with Skt. yajya (venerable) fr. yaj-, to worship, honour. Gk. phobia is perhaps connected with Skt. bhaya (fear).

1121. Helen, Helena = Saramā

From L. Helena fr. Gk. Helene. This famous name has been identified by Max Muller with Skt. Saramā of Vedic mythology. He says: "If we may be allowed a guess we should recognise in Helen the Indian Saramā, their names being phonetically identical, not only in every consonant and vowel, but even in their accent. Apart from all mythological considerations, Saramā in Sanskrit is the same word as Helena in Greek; and unless we are prepared to ascribe such coincidences as Dyaus and Zeus, Varuṇa and Uranus, Śarvara and Cerberus, to mere accident, 'we are bound to trace Saramā and Helene' back to some point from which both could have started in common".[1]

1122. helio- = sūrya, svar (light)

From Gk. helios (the sun), which may be compared with Skt. sūrya (sun) or svar (light).

1123. hemi- = sāmi (half)

From L. hemi fr. Gk. hemi (half), which is clearly the same word as L. semi (half), and Skt. sāmi (half).

[1] Max Muller—Lectures on the Science of Language II, pp. 470-471. The relations Skt. s : Gk. h (s, nil) ; Skt. r : Gk. l (r) ; Skt. m=Gk. n (m) are valid. As to Skt. m=Gk. n Muller refers to Curtius—Grundzuge, ii, 121. Also vide Schleicher's Compendium I, p. 115 ; cf. Skt. abharam, Gk. epheron ; Skt. tam, Gk. ton.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1124. hepato- = yakṛt, yakan (liver)

From Gk. hepar (gen. hepatos), the liver, which is doubtless akin to L. jekur, Skt. yakṛt, yakan (liver).[1] Skt. y = L. j = Gk. h (i. e, z, nil). Skt. k sometimes is labialised in Greak; cf. Skt. katara, Gk. poteros, etc.

1125. hepta- = sapta

From Gk. hepta (seven) which is the same word as L. septem, Skt. saptan (seven).

1126. hippopotamus = aśva-

From L. fr. Gk. hippopotamos (a river-horse) fr. hippos (horse) + potamios (of the river) fr. potamos, river. Gk. hippos is = L. equus, AS. eoh (horse), Tokh. B. yakwe, and Skt. aśva (horse). Skt. ś = orig. k, which has been labialised in this case in Greek, as in some other instances.

1127. history = vettṛ (knower)

From L. historia fr. Gk. historia (knowledge) fr. histor or istor (one who knows) for *idtor[2] fr. eidenai (for *weidenai), to know, fr. root eid- + suffix -tor[3], which corresponds to Skt. -tar, as in dātar (giver) etc. Gk. eid- is clearly the same as Skt. vid-, to know.

1128. holo- = sarva

From Gk. holos (entire), fr. *holvos[4], which is akin to L. sollus salvus, and Skt. sarva (entire, intact).

1129. holocaust = sarvaṁ-kaṣa; sarva-kaṣṭa

From ME. holocaust fr. L. holocaustum fr. Gk. holokauston (whole burnt offering), fr. holos (whole) + kaustos (burnt), which is probably to be connected with Skt. kaṣ- (to scratch, destroy), kaṣṭa (misery, painful).

---

[1] SED. Century etc.

[2] Century. Patridge gives *wistor (Origins, P. 289); so also Schleicher.

[3] Vide Schleicher's Compendium II, p. 224. Skt.-tar=Gk.-ter, -ter, -tur.

[4] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1130. hora = horā

From L. hora (hour) fr. Gk. hora (season, hour) which, according to MW is borrowed into Sanskrit. This is really a case of borrowing, for Skt. h and Gk. h cannot stand in cognate relation. Sanskrit h, which is for orig. medial aspirate of some form requires a tenuis aspirate in Greek. Skt. horā may be regarded as borrowed fr. Greek, seeing that the word is restricted to astronomy and was never in general use, and Greek influence on Indian astronomy is admitted.

1131. hydra = udra

From L. fr. Gk. hudra, hudre (the nine-headed serpentine monster), hudros (water-snake). These words are clearly akin to Lith. udra (otter), Russ. vuidra (otter), OHG. otter, AS. oter, Eng. otter, and Skt. udra (otter) fr. udan, or ud (water).

1132. hymen = syūman (band)

From L. fr. Gk. humen (a membrane, the virginal membrane) which may be compared with Skt. syūman (a band), perhaps from sīv-, to sew.

1133. hymn = sumna (gracious)

From ME. hympne etc. fr. AS. hymen fr. L. hymnus, fr. Gk. humnos (hymn, song of praise). "Origin uncertain", says Whitney. But this is clearly the same word as Skt. sumna (hymn, favour etc.) fr. su-, well + mnā-, to think.[1] Skt. s = Gk. h in some cases.

1134. hyper = upari

From L. hyper fr. Gk. huper, which may be compared with L. super, Goth. ufar, Skt. upari, Eng. over.[2] The initial s as seen in the Latin word is represented by h in the Greek word; but this sound is absent from Skt. ,Zend, (upairi), and Teut. forms. So is the case with Skt. upa, Eng. up, Goth. uf, Zend upa, Lat. sub and Gk. hupo.

[1] Vide SED on sumna

[2] SED; Fowler—The English Language, P. 296.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1135. hypo- = upa

From L. fr. Gk. hupo which is comparable with Skt. upa (under), L. sub, Goth. uf-, etc.

1136. hysteria = udara

From L. fr. Gk. hustera (womb, uterus), which is compared with L. uterus, and Skt. udara (belly). Whitney supposes L. uterus may be for *udterus. We think Gk. hustera too may be for *hudtera fr. *udtera, as Gk. histor (knowing) is for *idtor (see 'history' above). A sibilant for a dental is seen also in Skt. dyau-s, Gk. Zeus, L. Jupiter etc.

1137. hysteron = uttara

In the phrase hysteron—proteron, meaning the "latter first" (a figure of speech). The word is from Gk. husteros (later, latter) which may be connected with Skt. uttara (latter). Gk. husteros may be for *udteros. (See hysteria and history above).

1138. idea = vidyā

From L. fr. Gk. idea (concept, form) fr. idein for *widein (to see), which is clearly the same as L. videre (to see), and Skt. vid-, to know. The derivative idea' excellently answers to Skt. vidyā (knowledge). The change of original y is to e, i, z, h, nil in Greek.[1]

1139. idiosyncrasy = sam- śrī- (mix)

From Gk. idios (own) + sun (with) + krasis fr. kra-, to mix, with suffix -sis.[2] Gk. sun corresponds to Skt. sam and the root kra- probably to Skt. śrī-(to mix).

1140. leopard = +pṛdāku (panther)

From ME. lepard etc. fr. Fr. leopard fr. L. leopardus fr. Gk. leopardos fr. leon (lion) + pardos (pard or panther), which may be compared with Skt. pṛdāku (a panther, tiger).

(M)

1141. machine = maghonī

From L. machina (machine, device), fr. Gk. mekhane, Doric mākhanā fr. mekhos, makhos (means), which may be

[1] Vide Schleicher's Compendium I, p. 106.

[2] A. Fowler English Language, p. 287.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

compared with Skt. magha (power) fr. mah- (to be powerful or strong, magnify). The derivative maghonī (powerful), fem., perhaps exactly corresponds to the Greek mekhane.

1142. mandriarch = mandira- arhya

From Gk. mandra (monastery) and arkhos (chief) which are respectively comparable with Skt. mandira (temple), and arhya (worthy), fr. arh-, to be worthy, deserve. Patridge compares Gk. mandra (monastery) with Skt. mandurā (a stable), which is hardly acceptable owing to the great disparity in sense, and the existence of a semantically identical Sanskrit word (i.e. mandira).

1143. mania = -manya

From Gk. mania (madness), which is akin to Gk. menos (mind), and is clearly the same word as Skt. -manya fr. man-, to think, as in paṇḍitam-manya (= paṇḍita-mania) etc.

1144. mantis = muni, mati

From Gk. mantis (a prophet) fr. man-. Hence connection with Skt. muni (seer) or mati (mind) may be possible.

1145. margarita = mañjarī (a pearl)

From L. margarita (pearl), fr. Gk. margarites fr. margaron (pearl), which may be connected with Skt. mañjarī (flower-bud, pearl). Patridge suspects that the Greek word is of Eastern origin, i.e. probably from Sanskrit.

1146. martyr = smartṛ (one who remembers)

From AS. martyr, fr. L. martyr fr. Gk. martur (one who remembers, a witness) fr. mar- (=Skt. smar- or smṛ-, to remember) + -tur (=Skt. -tar or-tṛ). Greek suffixes for Skt. -tar are -ter and -tor; but a solitary -tur occurs here[1]. Greek sometimes loses orig. s; hence Skt. smar- = Gk. mar-

1147. mathematics = medhā

From Gk. mathematikos fr. math-ein, to learn, which may be connected with Skt. medhā (intelligence).

[1] Schleicher's Compendium II, pp. 224-225.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1148. melan (choly),
melano (pathy) etc. = malina, mlāna

From Gk. melan-, black, which is clearly connected with Skt. malina or mlāna (black, dirty).

1149. Mesopotamia = madya + pat- (fall);
madhya- patha

From Gk. mesos (middle) + potamos (river). Gk. mesos is fr. messos fr. *methsos fr. *methios which corresponds to Skt. madhya (middle). In Greek, all dentals are assimilated to a following s original or unoriginal, and then one s is sometimes dropped. Gk. potamos (river) may be connected with Skt. pat-, to fall, rush on, or even patha (way; cf. Skt. Dakṣiṇāpatha, Uttarāpatha).

1150. meta- = madhya

From Gk. meta- (with, among, beyond) which is connected by some with Zend mad (with), and Skt. madhya[1] (middle) inspite of the phonetic difficulty: Gk. t: Skt. dh (while we expect Gk. t: Skt. t; Skt. dh: Gk. th). This may be accepted as an exception.

1151. meter, metre = mātrā

From L. metrum fr. Gk. metron (measure, means of measuring), which is clearly the same word as Skt. mātrā (measure),

1152. monad = manāk

From L. monas, monad (unit), fr. Gk. monas (unit), fr. monos (single, above) which may be akin to Gk. manos (thin), and Skt. monāk (a little).

1153. moron (stupid) = mūra (dull)

This Greek word, meaning a fool, is well comparable to Skt. mūra (dull).

1154. musk = muṣka

From L. muscus fr. late Gk. moskos, which is comparable with Skt. muṣka (scrotum). According to C.O.D. the Gk. word is probably borrowed from Sanskrit.

[1] GEID.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1155. myth = mudhā

From Gk. muthos, which is comparable to Skt. mudhā (fruitles).

(N)

1156. nausea, nauseate = nau

Both come from Gk. naus (ship), which is clearly cognate with Skt. nau- (boat).

1157. nautial = nau-

From Gk. nautikos fr. naus (ship) which is the exact counterpart of Skt. nau-s (boat). The portion -tika of the Gk. word is suffixal, and it appears in Sanskrit too ; e.g. śauvas-tika

1158. necro- = naśvara

From Gk. nekro- fr. nekros (corpse) which may be compared with Skt. naśvara (perishable) fr. naś-, to perish.

1159. nectar = nāśa-tāraka

From Gk. nektar, which according to some, is a compound of nek- (Skt. naś-, to perish) and tar- (=Skt, tar- or tṛ-, to cross), the whole meaning a death-overcoming drink.

1160. neo- = nava

From Gk. neo- fr. neos (new) which is clearly the same word as Skt. nava.

1161. noise = nau-s

From Fr. noise. Patridge is of opinion that Gk. nausia[1] fr. naus (ship) may be the source of the word. cf. Port. nausa. Hence the connection with Skt. nau- (boat).

1162. ocean = āśayāna

From L. fr. Gk. okeanos (stream encircling earth) which Patridge connects with Skt. āśayāna (lying or extending on all sides).

[1] nausia (Eng. nausea) caused vomitting and howling ; hence 'nausea' became 'noise' also.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1163. octopus = aṣṭapada, aṣṭāpada

From Gk. oktopous (eight-footed), fr. okto+pous (gen. podas). Hence the clear connection with Skt. aṣṭapada (eight-footed), or aṣṭāpada (gold, having binding power like an cotopus).

1164. ocydromus = āṣu-dram- (to run quickly)

From Gk. ocus (swift)+dromos (running), which are comparable to Skt. āśu (swift) and dram-, to run, respectively.

1165. ode = vad- (speak)

From Fr. fr. L. oda fr. Gk. oide (sing), which may be compared with Skt. vad-, to speak.

1166. ombro = ambhas-

From Gk. ombros (rain), which may correspond to Skt. ambhas (water). Gk. medials for Skt. medial aspirates occur sporadically ; cf. Skt. labh-, Gk. elab-on (to take).

1167. omo-phagous = āma-bhuj-

From Gk. omos (raw)+phagein, to eat. Hence connection with Skt. āma (raw), and bhuj- (enjoy, eat) or bhaj-, to partake of, is clear.

1168. orchestra = ṛghāy- (tremble, rave)

From L. fr. Gk. orkhestra fr. orkheo-mai (to dance) which may be compared with Skt. ṛghāy- (to rave, tremble).

1169. orgasm = urjas (vigour)

From Gk. orgao (swell), which is comparable with Skt. urjas (vigour).

1170. orphan = arbha

From L. fr. Gk. orphanos (bereaved). Connection with Skt. arbha (little, child) is suggested by some.

1171. ortho- = ūrdhva

From Gk. orthos (straight), which is compared with Skt. ūrddhva (above). But perhpas Skt. ṛta (law, order) is to be connected here. The pheonetic difficulty-Skt. t : Gk. th may

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

be removed by the fact that in Greek "aspirates sometimes make their appearance without visible reason" (Schleicher).

1172. osteo- = asthi (bone)

From Gk. osteon (bone) which is akin to Skt. asthi (or asthan, cf. asthnā, instr. sing.)

1173. paleo- = purā

From Gk. palaios (ancient), which may correspond to Skt. purā (formerly, in ancient time), as GEID suggests. Patridge proposes Skt. carama (last) which is not satisfactory.

1174. para- = para

From Gk. para (beyond, beside), which is the same word as Skt. para (far, beyond).

1175. pedagogue = putra- aj-

From Fr. fr. L. fr. Gk. paidagogos fr. paidos (boy)+ agogos fr. ago- (lead) ; Gk. paidos, according to some, is akin to Skt. putra (son), inspite of phonetic irregularity. Gk. ag- (lead) well corresponds to Skt. aj-, to lead.

1176. pelican = paraśu, parśu

From L. pelicanus fr. Gk. pelekan, "perhaps from pelekus (axe)" ; hence the connection with Skt. paraśu, parśu (axe).

1177. perch = pṛṣṇi

Perch, a kind of speckled fish, comes from Fr. perche fr. L. fr. Gk. perke, which may be compared with Gk. perknos (spotted) and Skt. pṛṣṇi (spotted).

1178. peri- = pari

The prefix means (around, all over), and is clearly connected with Skt. pari (around).

1179. pessary = pasas (penis)

From L. pessarium fr. L. fr. Gk. pessos (oval pebble used in game) which probably answers to Skt. pasas (penis). Some other meanings of Gk. pessos : bolt of a door ; medicated plug of wool or lint to be introduced into the vagina, anus etc. ; any oval body. Gk. peos (penis) may be from *pesos fr. pessos.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1180. petal =patra

From Gk. petalon (leaf), which is clearly a cognate to Skt. patra (leaf).

1181. phoebus = bhā-

From L. fr. Gk. Phoibos (Sun-god) fr. phacin, to shine which is connected with Skt. bhā- (to shine).

1182. Phoenician = paṇi, paṇika

From Fr. phenicien fr. L. phoenicia fr. Gk. phoinika fr. phoinix (a Phoenician). Connection with Skt. paṇi (the Vedic Paṇis or traders fr. paṇ-, to bargain, buy etc.) is probable. Also panika (trader).

1183. phone = bhaṇ-

From phone (voice) which is clearly akin to Skt. bhaṇ-, to speak.

1184. phlegm = bhrajj-

From Fr. fleume fr. L. fr. Gk. phlegma fr. phlegein, burn ; hence the connection with Skt. bhrajj-, to fry, may be admitted.

1185. phosphorus = bhās-bhāra

From L. fr. Gk. phosphoros fr. phos (light) + phoros, bringing ; hence the connection with Skt. bhās (light) and bhāra (bearing) fr. bhṛ-.

Eng. photo- is fr. Gk. photos fr. phos, and may be compared with Skt. bhāta (lighted, appearing).

1186. piezo-meter = pīḍā-mātrā

From Gk. pieze in (press) + metron (measure) ; the former is comparable with Skt. pīd-, to press, and the latter clearly corresponds to Skt. mātrā (measure). The relation Skt. d: Gk. z is sporadic ; cf. Skt. dyaus, Gk. Zeus, L. deus, Ju- (piter).

1187. plethora = prāta (full)

From L. plethora fr. plethore (fullness) which can be connected with Skt. prāta (full) fr. prā-, to fill.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1188. Pluto = preta

From L. fr. Gk. plouton (Pluto, hades), which may be compared with Skt. preta (dead, departed).

1189. police, (metro) polis = pur

From Gk. polis (city, state), which is clearly akin to Skt. pur-, purī (city). Eng. 'policeman' is really 'a man of the state or Government, which sense occurs also in the Skt. term for a policeman, i.e. Skt. rāja-puruṣa.

1190. poly- = puru

From L. poly- fr. Gk. polu- fr. polus (many, much) which corresponds to Skt. puru (many, much).

1191. poly-hedral = puru-sadas

From Gk. polus (much, many)+hedas (seat) which corresponds to Skt. sadas (seat).

1192. presbyter = pra-go-tara

From L. fr. Gk. presbuteros (senior) fr. pres- (in front)+bu (fr bous=ox)+teros (comp. suffix). Gk. pres- =Skt. pra or puras ; bu- (bous)=go (cow) ; and -teros = -tara.

1193. pros- = puras, prati

From L. fr. Gk. pros (before) which is compared with Skt. prati (towards) by Fowber, but it may as well be compared with puras (before) and that is perhaps better.

1194. prow = pūrva (in front)

From Fr. proue fr. L. prora fr. Gk. prora (bow of a ship). Patridge proposes connection with Skt. pūrva or pravaṇa, but the connection is doubtful.

1195. pyle-, pylon = go-pura

From Gk. pule (a gate), pulon (gateway). Connection with Skt. go-pura(a city-gate) is probable.

1196. pyorrhoea = pūya-srāva

From L. fr. Gk. puon (pus)+hroia (flow) fr. hrein, to flow ; connection with Skt. pūya- srāva (flow of pus) is obvious. Gk. hre-in=Skt. sru- (to flow). In Greek original s is sometimes changed to h.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(Q)

1197. rheum, rheumatism, = sru- (flow)

From Gk. rheo-, to flow, which is clarly akin to Skt. sru-, to flow. Gk. rheo is probably for *hreo. Skt. s=Gk. h in some cases.

(S)

1198. scene = chāyā (brilliance)

From Fr. scene fr. L. scene fr. Gk. skene (a covered place, tent, stage, scene) which is compared by some with Skt. chāyā (brilliance, shadow, shade). Orig. sk= Skt. ch, sometimes. But Gk. skia (shade) is the clear cognate to Skt. chāyā ; hence the connection Gk. skene, Skt. chāyā remains rather doubtful.

1199. scheme = sāhasam

From L. schema fr. Gk. skhema (a form) fr. skhein (to hold). Some propose connection with Skt. sha-, to bear, whence sāhasam (adventure).

1200. scia- = chāyā

Scia, occurring in sciamachy, -metry etc., is from Gk. skia (shade) which is clearly akin to Skt. chāyā (shade).

1201. sciatic, sciatica = sakthi

From Fr. sciatique fr. L. sciaticus fr. ischiadicus fr. Gk. iskhiadikos fr. iskhion (hip-joint, the socket of the thigh-bone), which, according to some[1], is comparable with Skt. sakthi (thigh, thigh-bone) ; but the phonetic difficulty remains.

1202. scoria = śakṛt, ava-skara

From L. fr. Gk. skoria (refuse) fr. skor (dung) ; connection with Skt. śakṛt (dung) is proposed by some. Patridge proposes Skt. ava-skara (refuge, faeces).

1203. Síren = svairiṇī

From Fr. sereine fr. L. sirena fr. Gk. seiren, which may be compared with Skt. svairiṇī (a self-willed or unrestrained

[1] Vide Origins, p. 594, (The Article on 'sciatic').

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

woman, an unchaste woman). Probably the Greek word is borrowed from Sanskrit. Some propose connection with Gk. seira (a cord), Skt. si- (bind), and Gk. surigz (a pipe), Skt. svar- (to sound), but these are not satisfactory.

1204. sceptic = spaṣṭa ; spaśa

From L. sceptici fr. Gk. skeptikos (inquiring) fr. skep- by meta[1] thesis from spek-, to consider, examine, which corresponds to L. spec-ere, look at, Skt. spaś- (perceive), whence spaṣṭa (perceived, clear), spaśa (spy).

1205. sphenoid = sphya (a sacrificial implement)

From Gk. sphenocides fr. sphen (wedge), which, according to some, is comparable with. Skt. sphya (a sacrificial implement). Skt. p, ph=orig. p=Gk. p (normally), ph (rarely) ; cf. Skt. lip-(anoint), Gk. a-leipho (anoint).

1206. spleen = plīhan

From L. fr. Gk. splen, which is comparable with Skt. plīhan (spleen).

1207. steganography = sthag-

From Gk. stegeanos (covered) fr. steg-ein (to cover), which is comparable with Skt. sthag-, to conceal.

1208. stentor, stentorian = stan-itṛ

From Gk. stentor (a loud-voiced man) ; hence connection with Skt. stan-, to roar, thunder, whence the deriv. stanitṛ (one who roars), is obvious. Also cf. Vedic stanutr.

1209. sterio (stypc) = sthira-

From Gk. sterios (solid, stiff), which may be compared with Skt. sthira (fixed).

1210. sternal = stīrṇa

From L. sternalis fr. sternum fr. Gk. sternon (the breast-bone). The breast-bone is wide and hence connection with a

[1] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

root meaning 'to be or make wide', as Skt. str- (strew), whence stīrṇa (scattered, wide) may be possible. This root seems to account for such other words as OHG. stirna (forehead), AS. steornede (with a broad forehead).

1211. sthenic = sagh- (to grow)

From Gk. sthenos (strong), which according to some is comparable with Skt. saghnoti, it grows, fr. sagh-. But the phonetic difficulty Skt. gh : Gk. th arises. It may be like Skt. gharma, Gk. thermos.

1212. stigma = tigma

From L. fr. Gk. stigma (a mark inflicted by a pointed instrument), which may be compared with Skt. tigma (pointed, sharp).

1213. stoma- = staman (muzzle)

From Gk. stoma (mouth), which may be compared with Skt. staman[1] (muzzle).

1214. stomach = staman

From ME. stomak fr. Fr. estomac fr. L. fr. Gk. stomakhos fr. stoma (mouth) ; hence the connection with Skt. staman[1] (muzzle).

1215. syllable, syllabus = sam- labh-

From Gk. sun (together)+lab-ein (take) which are connected with Skt. sam (together) and labh-, to get. Gk. b for Skt. bh is sporadic ; cf. Skt. bhram- (wander), Gk. bremo.

1216. symbol = sam- bal-

From Gk. sun (together)+ball-ein (throw) ; hence the connection with Skt. sam (together) and bal-, to whirl round, is possible.

1217. symposium = saṁ- pā-

From L. fr. Gk. sumposion (a drinking party) fr. sun (together)+pinein (drink) ; hence the connection with Skt. sam (together) and pā- (drink).

---

[1] Origins, p. 954.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1218. synagogue = samāja (a society)

From L. synagoga fr. Gk. sunagoge (a bringing together, an assembly), fr. sun (together)+ag-ein (to drive, lead) ; connection with Skt. samāja (a bringing together, an assembly, society) fr. sam- (together) +aj-, to drive, lead, is clear.

1219. synod = sam- sad-

From Fr. synode fr. L. synodus fr. Gk. sunodos (a coming together, an assembly) fr. sun (together)+hodos (way, road, journey). Connection with Skt. saṁ-sad (sittnig-together, an assembly) is probable.

1220. synthesis = sandhi

From Gk. sun (together)+tithe-nai (put) ; connection with Skt. sandhi (joining together) fr. sam+dhā is clear.

1221. system = saṁ-sthā

From L. systema fr. Gk. sustema (a compound of several parts) fr. sun (together)+ste-nai (set up) ; connection with Skt. saṁ-sthā- is obvious.

(T)

1222. talent = tulā (a balance)

From Fr. fr. L. talentum (a Grecian weight, a coin, inclination) fr. Gk. talenton (a balance, weight) fr. tal-, weight. Connection with Skt. tul-, weigh, whence tulā (balance, weight) is clear.

1223. technic etc. = takṣan

From L. technicus fr. Gk. tekhnikos (artistic) fr. tekhne (art) fr. tek-ein (to create), which may be compared with Skt. takṣ-, to construct, whence takṣan, a carpenter. This root accounts for a large number of words—architect, text, detect etc. Please see the groupings later.

1224. theist = dhiṣṇya (pious) etc.

From Gk. theos (a god), which my be connected with Skt. dhiṣaṇa (wise), dhiṣṇya (devout, mindful).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1225. thermometre = gharma-mātrā

From Gk. therme (heat)+metron (measure), which are connected with Skt. gharma (heat) and mātrā (measure). For Skt. gh we expect a Gk. kh, but here th occurs instead.[1]

1226. thesis = dhā-

From L. fr. Gk. thesis (a thing placed) fr. ti-the-nai (to place), which is clearly connected with Skt. dhā- (to put, hold). The Gk. root is the-.

1227. thyme, thymus = dhūma

From Gk. thumos (spirit), which is compared with Skt. dhūma (smoke, vapour, mist).

1228. thyroid = dvāra-vat (door-like)

From Gk. thure-eides (shield-shaped) fr. thureos, shield, fr. thura, door (=Skt. dvāra for *dhvāra)+aeidos, form. (=prob. Skt. taddhita suff. -vat, like).

1229. tone = tāna (tone)

From Fr. ton fr. L. tones (sound, tone) fr. Gk. tonos (sound, tone) fr. tein-ein, stretch ; connection with Skt. tāna (tone) fr. tan- (stretch) is obvious.

1230. tressess = trika

From ME. tresse, fr. Fr. tresse fr. L. tricia, trica (tress, hair interwoven) fr. Gk. trikha (in three parts) fr. treis (three) ; hence the connection with Skt. trika (threefold, triple) fr. tri (three). Probably the original sense was 'a long braid of hair' (=Skt. veṇī) which is made with three tresses of hair.

1231. trope, tropical etc. = trap- (be ashamed)

From L. fr. Gk. tropos (a turn), which according to Patridge may be connected with Skt. trap- (be ashamed, "lit. turn away..")

1232. type = tup-

From Fr. fr. L. typus (a figure, image) fr. Gk. tupos (a blow, impress, mark, general character) fr. tuptein, to strike, which is comparable with Skt. tup-, to strike. Beng. tip (pres-

[1] Schleicher's Compendium I. p. 184.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

sure, impress, cf. sindurer tip, tip-sahi (a signature with thumb-impression) seems 'to be connected with these. Probably the root originally meant 'to strike or press with finger or fingers-.' Whitney's suggestion that L. tundere may be connected is unsatisfactory. Also cf. Pers. top (cannon).[1]

1233. typhoid = dhūpa, dhūma

From Gk. tuphos (smoke, stupor caused by fever), which Patridge compares with Skt. dhūma (smoke) deepite the great phonetic disparity : Gk. t: Skt. dh ; Gk. ph : Skt. m-. Rather dhūpa (incense, aromatic vapour from resin).

1234. tyrant = tūrvayāṇa (overpowering)

From ME. tyrant, tirant, fr. Fr. tirant fr. L. tyrannus fr. Gk. turannos (lord, master), which is comparable with Skt. tūrvayāṇa (overpowering), turvaṇi (overpowering), fr. turv-, to overpower. The name 'Turan' in 'Turanian' is from Pers. Turan[2] (Turkestan), which too may be related with Skt. tūrvayāṇa etc. seing that the Turanian people were, and perhaps still are, ruthless invaders. cf. Pers. Irān, Skt. ārya.

(U)

1235. Uranus = Varuṇa

From L. uranus fr. Gk. ouranos (heaven), which is compared with Skt. Varuṇa (the god). The name Urania also is from the same source and therefore comparable with the same Skt. word in the fem. form—Vāruṇī (Gk. Ourania fr. ouranos).

(Z)

1236. zea = yava

From Gk. zea, zeia (a kind of grain used as fodder for horses), which clearly corresponds to Skt. yava (grain, barley) ; cf. yavasa (fodder).

---

[1] N. N. Basu, in his Viśvakoṣa, gives the word as Turkish, while he regards top-khānā (an ordnance depot) as Persian, which is inconsistent. According to Mr. Siraj Rabbani the word is Persian (Vide his Farhang-E-Rabbani, p. 195).

[2] Webster.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1237. zeolite = yas-

From Gk. zeein (to boil)+lithos (stone). According to some Gk. zeein is akin to Skt. yas-[1], to boil.

1238. zeugma = yugma

From Gk. zeugma fr. zeugnunai (to yoke) ; connection with Skt. yugma (joined, yoked, a pair) fr. juj-, to join, is obvious.

1239. Zeus = dyaus

From Gk. zeus, comparable with Skt. dyaus (heaven). For the change of d to j,z cf. Skt. dyuti, jyoti ; Gk. zeus, but genitive dios.

1240. zoo = jīva

From Gk. zoe (life), zoion (animal), which are comparable with Skt. jīva, jīvana.

1241. zymase, zymosis = yu-

From Gk. zume (ferment) fr. zeo-, boil, which is probably connected with Skt. yu-, mix, as suggested by some.

---

[1] SED ; origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter IV

PARALLELISM BETWEEN OTHER MISCELLANEOUS ENGLISH WORDS AND SANSKRIT.

1242. agalloch (Skt.) = aguru.

This word is an anglicised form of Skt. aguru or agaru[1].

According to Webster it is derived from NL. agallochum fr. Gk. agallochon fr. an Indian dialect, notably Skt. aguru. Whitney is not sure of its Indian origin. He cites, besides Skt. aguru, also Heb. akhalim, akhal. But the Hebrew word also may be borrowed from Sanskrit, seeing that the name of another tree 'valguka' also is borrowed into Hebrew in the form algum. Please see 'algum' below.

1243. algum (Skt.) = valguka.

The word has a variant 'almug'. It is said to be a borrowing from Heb. algummim, almuggin[2]. Whitney does not state the etymology of the word. NED says that the Hebrew word also is a foreign word. This is the view of Skeat also who informs us that Max Muller supposes it (Sc. Lang. I. 232) to be borrowed from Skt. valguka, sandal wood, where—ka is a suffix. NED quotes the relevant passage (which we have not found in the source indicated):

"The algum tree ... is supposed to be the sandal wood tree ....One of the numerous names for this tree in Sanskrit is valguka, which points back to a more original form valgu, which might easily have been corrupted by Phoenician and Jewish sailors into algum, a form, as we know, still further corrupted ... to almug. Sandal wood is found indigenous in India only, and there chiefly on the coast of Malabar."

Chambers Dictionary thinks almug or algum to be 'probably the red sandal wood of India.

[1] The Great English Indian Dictionary, Ed. by Dr. Raghuvir.
[2] IDEL,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1244. Allah (Ar.) = allā (God).

The word is borrowed from Arabic allah, a contraction of al-ilah, where al = the, and ilah = God. Ilah corresponds to Aramaic elah and Hebrew eloah. Now there occurs in Sanskrit[1] a word allā, which according to Tārānātha has four senses—mother, all-knowing, all-devouring and the Supreme God. He further tells us that the word occurs in these senses in the allāllā sūkta of the Atharva[2] Veda:

> "allā—mātari, sarvajñāyām, sarva-bhakṣikāyām, paramātmadevatāyām, sā ca Atharva-vede allāll-etyādisūkte prasiddhā."

We have no doubt that the Ar. Allah and Skt. allā are the same word. But as the question of kinship does not arise between a Semitic and an Aryan language, the words are of course not cognates. One of these must be borrowed from the other. Most probably the word is Semitic and borrowed into Sanskrit. For we find no use of this word in ancient Sanskrit except in the AV. which is noted for its peculiar contents. The word also occurs in Allopaniṣat. Pandit Raghunandan Sarma says that that is a work of some Mohamedan or Mahamedan patronage. So a word occurring in that work may very well be of Semitic origin.

1245. aloe (Skt.) = ālu.

The English word comes from L. aloe, a kind of plant which was borrowed from Gk. aloe. Webster says that the word is apparently of Oriental origin, but does not specify the source. But we have no doubt that Skt. ālu which is the name of some varieties of roots, is the source of this word. Now-a-days ālu generally means potato which may or may not have been the original meaning. It is stated[3] that potatoes were introduced from South America into the other continents in the 16th century

---

[1] AV. Pāṇ. VII, III. 107.

[2] VIDE. Taranath's Vācaspatya.

[3] Ency. Brit.—On potato ; Viśvakoṣa by N. N. Basu—on ālu.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and later. Taranatha quotes the following stanza to indicate the varieties of ālu, which is noteworthey in this connction :

kando bahuvidho loke āluśabdena bhaṇyate,
kaccālu caiva ghaṇtālu piṇdālu śarkarādikam,
kāṣthālu caivamādyaṃ syāt tasya bhedā anekaśah.

The variety piṇdālu or round ālu is to be noted. It may mean the 'potato' which is also round. But whether ālu meant potato or other roots, the word ālu remains all the same Indian. And this may be the source of Gk. aloe which too was not meaning potato, but another plant.

1246. amen (?) = ām (yes).

This is said to be from L. amen fr. Gk. amen fr. Heb. amen. But this bears a strong affinity to Skt. ām, a particle of the same meaning (assent) and it is difficult to say which way the borrowing took place.

1247. anil (Skt.) = nīla.
(mdigo).

From early Mod. Eng. anile etc. fr. Fr. anil fr. Pg. anil, fr. Ar. an-nil fr. al (=the) + nil fr. Skt. nilī indigo, fr. nīla (dark blue)[1].

1248. ape[2] = kapi.
(See Chap. VI. 1B)

1249. Arab, Arabian, Arabic (Ar.) = arvan (courser, swift, horse); arv—(to go).

All these words immediately borrowed from Latin are ultimately derived from Ar. Ārab, whence Gk. Araps, Arabes, L. Arabs. Patridge thinks Ar. Ārab may mean nomads, a moving or migratory people. In this sense Skt. arv-(to go)[3] and its derivative 'arvan' (a courser, horse, swift etc.) seem to be comparable with Arab. Perhaps this is a case of borrowing,

[1] Webster, Whitney, Patridge, GEID.

[2] The word is said to be an early borrowing in Teutonic. We have discussed this point in Chapter VI.

[3] Sabda Kalpa druma by Sir Raja Radha Kanta Deb Bahadur.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

but who borrowed from whom? Since Skt. arvan means a horse, especially a quick horse, and Arabian horses are noted for their speed, probably Skt. arvan originally meant an Arabian horse. Therefore the word arvan comes from Ar. Arab. The Skt. arv-(to go) may have been formed later on to account for arvan and give a meaning to it.

Pandit Raghu Nandan Sarma, however, opines that the Arabic word is borrowed from Sanskrit[1].

1250. Aryan (Skt.) = ārya.

Borrowed from Skt. ārya, noble ; Cf. Zend. airya, Opers. ariya, Pers. Iran, Ir. Eire (Ireland). The word is absent from the other IE languages.

((B))

1251. bigamous, etc. (L.+Gk.) = dvi-jāmi, dvi-gāmī.

From L. bigamus. The word is composed of the Latin prefix bi-(for * dui or dvi), twice, fr. L. duo, two, + Gk. gamos, marriage. The prefix bi- corresponds to Skt. dvi, two. The Gk. gamos, marriage, is compared to Skt. jāmi (sister) and to L. gemini, twins, by Webster. But this is hardly supportable because of the great incongruity of sense. From dvi-jāmi, two sisters. to L. bigamus, two wives, there is a wide gulf. This is possible only if two sisters are married to one man. We therefore propose Skt. dvi-gāmī (fr. gam-), enjoying two (women). The root gam in the sense of sexual dalliance is well-known in Sanskrit, and the sense of marriage may easily be attached to it in a kindred dialect like Greek, as in Gk. gamos. That is quite possible, indeed. But the phonetic difficulty then stands in the way. Skt. gam- is usually compared to Gk. baino ; so how can we compare it now with Gk. gamos? Our answer is that it is baino, not gamos, which is the erratic form. Normally we are to expect a g :g relation between Sanskrit and Greek, and this is present in gam : gamos. Another thing. The alternation between b

[1] Vaidic Sampatti by R. N. Sarma, p. 297.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and g in Greek for an original 'g' is seen elsewhere too: e.g. Skt. gaus (cow, earth), Gk. bous (cow), gaia, ge[1] (earth). The two cases are strikingly similar. As in this case, the two senses of Skt. gau has been expressed by two differnt initial sounds in Greek (b-ous for cow, and g-aia for earth), so, we may be sure, in the other case (gam, baino, gamos), each senss of gam has been expressed by a separate initial sound in Greek (baino for going, and gamos for the commerce of the sexes). Thus the phonetic question is set at rest, and proximity of sense achieved. So we had better accept Skt. dvi-gāmī here.

1252. bog (Celt) = bhaga
(wet spongy tract of land).

'Bog' is supposed to be a Celtic word; cf. Ir. and Gael. bog (soft, moist), bogach (a moist or marshy land). The word occurs in some other languages, but in a quite different sense. cf. Slav. bogu, OPers. baga, Lith. bagotos, Zend. bagha, all meaning God. Probably this is why their kinship with the Celtic bog has not yet been recognised. Yet we think all these words are connected, and connected also with Skt. bhaga, in which both these senses are present. Skt. bhaga means (1) power, God (2) vagina. From the first has evolved the meaning 'God' in some languages, and from the second comes the sense of softness, sponginess, wetness, depth etc. (which are the characteristics of the female genitalia) in the Celtic words (bog, bogach). There is no phonetic difficulty in connecting these words with Skt. bhaga (Skt. bh = Celt. b; Skt. g = Celt. g).

1253. camphor (Skt.) = karpūra.

From Fr. camphire fr. L. camphora fr. Ar. kafur fr. Malay kapur. The general opinion is that Malayan kapur (comphor, chalk, lime) is the root word from which the Skt. karpūra, Ar. kafur were borrowed and the European words were adopted from the Arabic word. This belief is probably due to Ishak Ibon Amon and Ibon Khurddaba, both Arabian writers of the

[1] SED on 'go' (cow etc.).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

6th century, who wrote that camphor was imported from the Malay Peninsula[1]. But Indian medical writers like Caraka, Suśruta, Vagbhata, Harita, who belong to an earlier date, mention camphor and describe its properties and uses. But they do not mention anywhere that it was imported from Malay. Bhavaprakasa mentions a variety of camphor called "Cina-karpūra"[2] which is probably of Chinese origin. If any other variety had been imported from Malay, that fact would have been stated. We therefore think Skt. karpūra is not borrowed; on the contrary words like kapur, kafur etc. are borrowed from Skt. karpura. The forms kapur, kafur etc. are clearly phometically decayed forms from karpura, which is therefore the original.

1254. candy (Skt.) = khaṇda.

From Fr. candi tr. It. candi fr. Ar. quandi fr. Skt. khaṇda (a variety of sugar cane[3], a crystalline sugar[4]). The word does not occur in Greek, Latin or other IE languages, except English and some Romance languages, which clearly shows that it was borrowed into the few European languages in which it is found.

Also cf. Skt. khaṇda-khādya (dainty food, probably made of sugar-candy; khāṇdava (sugar-candy, sweetmeat).

1255. carbasus (Skt.) = kərpāsa (cotton).

NED and CD have omitted this word. Webster derives it from Gk. karpasos (a fine flax) fr. Skt. karpāsa (cotton). GEID clearly states that it is the borrowed form of Skt. karpāsa[5].

1256. cash (Skt.) = karṣa (a wieght of gold or silver).

'Cash' here does not mean ready money, but various coins of low denomination in early British India, the East Indies, and China. A former copper coin of Southern India (up to 1818) was called kasu in Tamil. This was called caixa,

[1] Vide—Viśvakoṣa by N. N. Basu, Vol. III. p. 228. col. I.

[2] "Cīna-saṁjñakah karpūrah kapha-kṣaya-karah smṛtah-Bhāva Prak.

[3] SED

[4] NED: Skt. khaṇḍa=sugar in crystalline pieces,

[5] GEID. P. XVI.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

caxa, cas etc. by the Portuguese, and cas by the English. From this the present form 'cash' has arisen probably due to analogy with cash, ready money. Tamil kasu in probably from Skt. karśa=1/400 tola of gold or silver[1].

1257. Celt (Skt.) = Kirāta.

Also spelt Kelt. The usual derivation is :

From Fr. celte fr. L. celta (pl. celtae) fr. Gk. keltai, keltoi. But Whitney remarks that the origin of the name is unknown[2], obviously because it is not reduceable to any Greek root or word. Pandit Raghunandan is of opinion that this is borrowed from Skt. Kirāta, a degraded race of India, that was driven out from India for their non-Aryan-like conduct[3]. The existence of the Kirātas in India is well known. Taranatha quotes a verse which shows that the Kirātas dwelt somewhere in the Vindhya Mountains :[4]

"tapta kuṇdaṁ samārabhya Rāmakṣetrāntakaṁ Śive,
Kirātadeṣo vijñeyo Vindhya-ṣaile 'vatiṣṭhate.

The fact that the Celts were driven by other races from east to west is known. They were driven from the regions now called Germany by the Teutonic races about the Christian era. Again, when they settled in Britain and ruled for some centuries, the Anglo-Saxon people from Germany subjugated and displaced them once again, and now they are living in the mountainous regions of Wales, Scotland and Ire. The Celts had produced a mixed race called the Celto-Scythians. Now, the Scythians were eastern[5] people. So the mixture of the Celts with the Scythian

---

[1] Webster, NED. SED.

[2] Century Dictionary.

[3] R. N. Sarma—Vaidic Sampatti.

[4] Taranath's Vācaspatya, on Kirāta.

[5] Scythia—(1) an ancient region of indefinite extent north of the Black Sea, or in the Northern and Central parts of Asia (CD). (2) Iranian (Webster). (3) A large part of European and Asiatic Rusia (NED). (4) "The general opinion has been that the Scyths were Iranian. The present writer believes tht they were a horde which came down from upper Asia, conquered an Iranian-speaking people, and in time adopted the speech of its subjects." (Encyc. Brit. Vol. XXIV. P. 527).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

may well indicate the existence of the Celts in the east at some time or other. If we believe that the Kirātas were driven from India, it is easy to believe that these Kiratas mixed with the Scythians in Iran, where they (Kirātas) must have arrived through the Hindukush, and the Kirāta-Scythian or Celto-Scythian race was produced. We therefore think Skt. Kirāta to be the ultimate source of Gk. keltoi, keltai, Eng. Celt, Kelt etc.

1258. check (Pers.) = śās-(to rule)
(fr. Pers. Shāh, king).

From ME. chek fr. Fr. eachec fr. Pers. Shāh (king, the king in chess). In the latter sense the pers. word was borrowed into Arabic, from which came the European forms. The borrowing was by the Romanic languages and the original common borrowed form from Shah was scac, as in L. scaccus, It. scacco etc. Webster and Patridge connect the Persian word with Skt. kṣi-(to rule), and kṣatra (power). But we think the root śās-(to rule) will be the more appropriate as a cognate to the Iranian word phonetically. Iranian h for Skt. s is known.

1259. cheetah, chintz (Skt.) = citra, citraka.

These words are borrowed from India. The first is from Hindi & Bengali citā, a leopard, from Skt. citra (variegated), citraka (a variegated tiger i.e. a leopard). The second is from Hindi chint, a variegated cloth, which is also from Skt. citra.

1260. cipher (Ar.) = ṣūnya.

From Fr. cifre (zero) fr. Ar. sifr (empty, cipher). But the Arabic word is said to be a mere translation of Skt. śūnya (empty)[1].

1261. corundum (Skt.) = kuruvinda (ruby).

From Tamil kurundam which may be from Skt. kuruvinda (ruby).

1262. cost-(mary) (Skt.) = kuṣṭha.

From L. fr. Gk. kostos + Maria (Mary). Gk. kostos is said to be borrowed from Skt. kuṣṭha[2] (the plant costus specious or arabicus).

[1] NED ; CED. [2] Webster ; GEID.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1263. crimson, carmine (Skt.) = kṛmi (worm)

Crimson comes from Sp. cremesin fr. Ar. qirmiz fr. Skt. kṛmi (worm, insect)[1]. Lith. kirmis, OIr. cruim may be connected too.

((D))

1264. dad (?) = tāta (father)
.(father)

Dad, dada, daddy—are the different English forms for 'father'. Other languages have : Ir. daid, Gael. daidein, W. tad, Russ. tata L. tata, Gk. tetta, and Skt. tāta. The phonetic connection between the Skt., Gk. L. words on one hand, and the Eng. and Celtic words on the other is objectionable (Skt. etc. t-t : Eng. Celt. d-d). The accent is on the first syllable (Skt. tā́ta, Gk. tétta), so that the following t cannot be voiced in English and the initial t is never voiced. The Celtic d for Skt. etc. t is also objectionable. Patridge suggests that the forms tata, tetta etc.. are probably the childish variations of pitṛ, pater etc. Thus Eng. dad etc. are to be regarded is corruptions of 'fath-er'. In this way Eng. dad, Skt. tāta, Gk. tetta etc. come to be related. That is, their relation is through the relation amidst pitar, pater, father etc. and not direct. But it is curious that the children in all the countries should replace the original labials (p-itar, p-ater, f-ather) by dentals (t-āta, t-etta, d-ada).

1265. darn (Celt) = dīrṇa (torn)

From Fr. dial. derner fr. Norman darne (a piece) fr. Bret. darn or W. & Cornish darn (a piece). Therefore Skt. dīrṇa (torn) may be compared. English cognate is 'torn'.

((E))

1266. eagle (wood) (Skt.) = aguru

An anglicised form of L. agallochum fr. Gk. agallochon fr. Skt. aguru.

[1] Webster, GEID etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1267. elephant (?) = ibha ; kalabha

From ME. elefaunt, olifant fr. Fr. olifant fr. L. elephants fr. Gk. elephantos. Whitney thinks the ultimate source is Heb. eleph (an ox). According to Webster the word is probably Egyptian. Partidge connects it with Skt. ibha (elephant), but phonetic accordance is wanting. Probably Skt. kalabha (a young elephant) with the loss of the initial guttural, as in the case of Skt. kapi (AS. apa, Eng. ape), is to be connected.

1268. emerald (Skt.) = marakata

From Fr. fr. L. fr. Gk. maragdos, "apparently of Indian origin (Prākrit maragada, Skt. marakata)"—Webster. Heb. baneqeth (emerald, shining) is supposed by some to be the source of the Sanskrit word. But Sanskrit never corrupted the borrowed word. Therefore Hebrew may be the borrower.

((F))

1269. fadge (?) = paś- (fasten)

'Fadge' to fit, to suit, is not found in English earlier than the 16th century, and is regarded as of doubtful origin[1]. Lanman suggests connection with Skt. paś-, to fasten (whence pāśa, a noose)[2].

1270. firman (Skt.) = pramāṇa

Firman, oriental soverign's edict or grant. The word was borrowed from Pers. ferman, which in its turn was a borrowing from Skt. pramāṇa (authority, proof).

((G))

1271. ginger (Skt.) = śṛṅga-vera

From ME. gynger etc. fr. Fr. gengibre etc. fr. L. zingiber fr. Gk. ziggiberis. The Greek word is said to be of Eastern origin ; cf. Ar., Pers. zarjabil. But the ultimate origin of the word seems to be from Skt. śṛṅga-vera (ginger)[3].

---

[1] Vide Century Dictionary.

[2] Sanskrit Reader, p. 188.

[3] Vide C.O.D.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

((I))

1272. harem (Ar.) = śarman (shelter, house)

From Ar. hārām or harim ("that which is prohibited, that which a man defends, as his family, a sacred place, sanctuary, enclosure."—NED) ; Skt. śarman (shelter, protection, house) is clearly the same word, whoever the borrower. Pers. śaram (shame) may also be connected.

1273. India (OPer) = Sindhu

From L. fr. Gk. India fr. Indos fr. OPer or Av. Hindu (India) which is akin to Skt. Sindhu (river, the river Indus, the region of the Indus).

1274. Ire, Irish (Celt) = ārya

From Ir. Eire, Erin (Ire-land). Connection with Skt. ārya (noble) is possible. Aryan, Iran also are comparable with these.

((J))

1275. jackal (Pers.) = śṛgāla

From Fr. jakal, jackal. fr. Ar. jaqal fr. Per. shaghāl (jackal), which is clearly the same word as Skt. śṛgāla (jackal). According to Hobson Jobson, Skt. śṛgāla is probably the original word, which indicates that the Persian word is borrowed from Sanskrit[1].

1276. jaconet (Skt.) = Jagannātha

Jaconet, a kind of thin fabric. The word is a "corruption of Urdu Jagganāthi fr. Jagannāth or Jagannāth Puri in Cuttack, where originally manufactured"—NED. Hence Skt. Jagannātha (the god) is concerned here.

1277. jungle (Skt.) = jaṅgala

From Hindi jaṅgal (forest) fr. Skt. jaṅgala (dry, desert).

1278. jute (Skt.) = juṭa, jaṭa, jaṭā

According to some[2] the word is Bengali. But the Bengali word for jute is pāṭ. According to C.O.D. it comes from Beng.

[1] Vide Hobson Jobson, p. 443.
[2] G. Subba Rao—Indian words in English (vide 18th Century borrowings).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

jhoto fr. Skt. juṭa, jaṭa (braided hair). But no such word occurs in Bengali. The word juṭ in Bengali occurs in the sense of combination. Whether this juṭ be from Skt. juṭa or not, Eng. jute may be fr. these Sanskrit words. Also cf. jaṭā (matted hair), jaṭā-juṭa (mass of matted hair).

((K))

1279. kedgeree (Skt.) = kṛsara

From Hindi khicrī, fr. Skt. kṛsara or kṛśara (a mixture of rice and vegetables or pulses).

((L))

1280. lac, lakh (Skt.) = lakṣa

From Hindi lākh which is from Skt. lakṣa (a humdred thousand).

1281. lac (Skt.) = lākṣā

From Pers. lak which is said to be borrowed from Skt. lākṣā (lac) which according to Whitney is from Skt. lakṣa (a lakh), lākṣā having reference to the number of insects in a nest.

1282. lemon (Skt.) = nimbū

From Fr. limon fr. L. limon fr. Ar. limun, which is perhaps from Skt. nimbū (lemon)[1].

1283. lilac (Skt.) = nīla

From Ar. lilak fr. Pers. lilaj (lilac, indigo), fr. nīla (indigo-plant) fr. Skt. nīla (blue), nīlī (indigo-plant).

1284. loot (Skt.) = luṇṭh-(plunder)

From Hindi luṭ fr. Skt. luṇṭh-(to plunder). Whitney suggests Skt. loptra (plunder fr. lup-(to break), which is unsatisfactory.

((M))

1285. mana (Poly) = manas

From Polynesian mana (controlling power of the universe), which Patridge connects with Skt. man-, to think. Probably

[1] Vide Viśvakoṣa by N. N. Basu, on Nimbū.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Skt. man-, or manas (mind) was borrowed by the Polynesians in the form mana.

1286. mandarin (Skt.) = mantrin

From Malay mantri fr. Hindi mantrī fr. Skt. mantrin (a minister of State).

1287. Mithra (OPer) = Mitra

From L. fr. Gk. Mithras fr. OPer. Mithra (god of light), which is clearly the same word as Skt. Mitra (a sun-god).

1288. mongoose (Skt.) = aṅguṣa (mongoose)

From Tel. mangus, which is probably from Skt. aṅguṣa (mongoose). Patrigde think Skt. muṣā (mouse) + aṅguṣa (mongoose) may have given rise to the Tel. word.

((N))

1289. nenuphar (Skt.) = nīlotpala

From L. nenupar, which seems to be a borrowing from Skt. nīlotpala (blue lotus).

1290. nylghau (Pers.) = nīlagau

From Pers. nilgaw (blue ox), which is clearly connected with Skt. nīlagau (blue cow).

((O))

1291. opal (Skt.) = upala

From L. opalus, which is regarded as borrowed from Skt. upala (stone, gem).

1292. orange (Skt.) = nāraṅga

From Fr. orange, which may be a borrowing either from Ar. nāranj or Skt. nāraṅga. But the Arabic word is probably borrowed from Sanskrit because oranges cannot be native of the Arabian deserts, but grow abundantly in the mountainous regions of India.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

((P))

1293. palanquin (Skt.) = palyaṅka, paryaṅka

From Port. palanquin, which seems to be a borrowing from Skt. palyaṅka or paryaṅka (a bed-stead).

1294. panther (Skt.) = puṇḍarīka (tiger)

From Fr. pantere fr. L. panthera fr. Gk. panther, which seems to be a borrowing from Skt. puṇḍarīka[1] (tiger). It may be noted that the word puṇḍarīka bears a resemblance to the word pauṇḍra (Bengal), where tigers of the largest and fiercest type abound, particularly in the Sundarban area. Hence it may be said that the name of the animal was derived from the name of the country (pauṇḍra + ika).

1295. path (?) = patha

From AS. paeth, which is connected with Skt. patha (path) either as a cognate or a borrowed word. For fuller discussion please see Chapter VI.

1296. pawn (Fr.) = paṇa

From Fr. pan, which is probably connected with Skt. paṇ-(to stake, wager), which root is not traced in Latin.

1297. pepper (Skt.) = pippala,-lī

From AS pipor fr. L. piper (= Gk. peperi) supposed to be of oriental origin. Some think the source may be Skt. pippala or pippalī (the long pepper).

1298. pot (?) =pātra

The origin of this word is yet an open question. Some think this is of Latin origin, some of Celtic origin. But it is certain that the word is borrowed. Connection with Skt. pātra (a drinking vessel) is possible. Borrowing of the word from Sanskrit also is not unlikely. Skt. pātra could easily become pātta and then pātt, pott, pot. The double tt in some of the

[1] Vide—Greenough and Kittredge—Words and their ways in English Speech, pp. 339-40.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Teutonic forms (cf. AS. pott, Icel. pottr, Dan. potte, etc.) may be an indication of the Sanskritic origin of the word. Neither Latin, nor Celtic can account for this tt. C.O.D. regards 'pot' as a Teutonic word. In that case connection with the Sanskrit and Latin words becomes a problem.

1299. pout (?) = budbuda (swollen)

The origin of this word is disputed. Some regard it as Germanic and connect it with Skt. bud-buda (bubble). Forms: ME pouten, Sw. puta (be inflated), W. pwdu (be sullen, pout).

1300. Punjab (Pers.) = pañca-ap

From Hindi fr. Pers. panj (five) + āb (water), which are clearly the same words as Skt. pañca and ap (water).

1301. puttee (Skt.) = paṭṭa, paṭṭikā

From Hindi patti (bandage) fr. Skt. paṭṭikā fr. paṭṭa (slab, strip, bandage). These Skt. words may really be Prākṛta variations of Skt. pattrikā, and pattra, patra.

((R))

1302. Rajah (Skt.) = rājā (king)

From Hindi rājā (king) fr. Skt. nom. rājā (king).

1303. rice (OPers) = vrīhi

From Fr. ris fr. It. rise fr. L. fr. Gk. oruźo, which is supposed to be of oriental origin. Whitney thinks the Greek word was borrowed from Pers., a form of which is preserved in Afghan wrijey (rice), which clearly corresponds to Skt. vrīhi (rice). Skt. h = Iran. j.

1304. row (din) = rava

The word is regarded as of obscure origin; but perhaps this is connected with Skt. rava (noise, outcry).

1305. rupee (Skt.) = rūpya

From Hindi rupiā fr. Skt. rupya (wrought silver).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

((S))

1306. sacchar (Skt.) = śarkarā

Sacchar—as in saccharine, saccharic, saccharum etc.—is derived from Gk. sakkhror (sugar) via L. saccharor (sugar) which is ultimately from Skt. śarkarā. (Please see 'sugar').

1307. sal (Skt.) = śāla

From Hindi sal fr. Skt. śāla (the tree).

1308. sandal (Skt.) = candana

From ML. sandalum, supposed to be borrowed from Skt. candana (sandal-wood).

1309. sapphire (Skt.) = śanipriya

From Fr. safir fr. L. fr. Gk. sappheiros, which according to some, is a borrowing from Skt. śanipriya[1] (sapphire).

1310. sari (Skt.) = śāṭī

From Hindi or Beng. śāḍī fr. Skt. śāṭī.

1311. Satrap (OPers) = kṣatrapa

From L. fr. Gk. satropes fr. OPers. khsatra-pava (province-guardian) which is clearly connected with Skt. kṣatrapa (ruler[2], protector of dominion). Chatra-pati, epithet of Śivājī, is from Skt. kṣatra-pati, and is comparable with 'satrap'.

1312. Serendipity (Skt.) = Siṁhala-dvīpa

From Serendip (Ceylon) as in "The Three Princess of Serendip", a tale by Horace Walpole, fr. Skt. Siṁhala-dvīpa (the island of Ceylon).

1313. Sikh (Skt.) = śiṣya

From Punjabi Śikh (a disciple) which is perhaps from Skt. śiṣya (disciple).

---

[1] GEID.

[2] The word occurs in Girṇār Rock Inscription of Rudradāman and some other Inscriptions.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

1314. sugar (Skt.) = śarkarā

From ME. suger, sugar etc. fr. Fr. sucre fr. L. succarum fr. Gk. sakkhar fr. Ar. sakkar etc. fr. Pers. shakar fr. Prākṛt sakkara fr. Skt. śarkarā (candied sugar, gravel; cf. karkara, hard).

1315. sulphur (Skt ?) = śulvāri

From L. sulfur, sulphur, suplur, which according to some[1] is borrowed from Skt. śulvāri (sulphur, lit. the enemy of copper, śulva + ari).

1316. swastika (Skt.) = svastika

From Skt. svastika fr. su (well) + asti (being).

1317. syringe Skt.) = suruṅgă, suraṅgā

From L. syringa fr. Gk. suring (a tube), which Patridge thinks, is from Skt. suruṅgā (a tube, tunnel).

((T))

1318. talc (Skt. ?) = tālaka

From Fr. fr. L. talcum fr. Pers. talq fr. Ar. talq (talc). GEID[2] thinks the word is ultimately from Skt. tālaka (orpiment).

1319. tamarind (Skt.) = tintiḍikā

From L. tamarindus, which is supposed to be from Ar. tamr Hindi (the Indian date), but ultimately the word may be traced to Skt. tintiḍikā (tamarind tree).

1320. Tamil (?) = Dramila

From Drav. tamil, which may be connected, by may of borrwing by this or that side, with Skt. dramila (also dramiḍa, draviḍa), Dravidian.

1321. teapoy (Skt.) = tripadī

The word is supposed to be borrowed from Hindustani tipai fr. Pers. sipai (a three-legged table), which is rather un-

[1] GEID.—Introduction, p. XVI.

[2] GEID. p. XVI.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

satisfactory. We had better trace it to Skt. tripada, tirpadī, tripadikā.

1322. thug, Thugge (Skt.) = sthaga (rogue)

From Hind. ṭhag (a cheat) fr. Skt. sthaga (cunning, a cheat) fr. sthag-, to conceal.

1323. tiger, Tigris (OPers) = tij-

'Tiger' fr. ME tigre etc. fr. Fr. tigre etc. fr. L. tigris fr. Gk. tigris (tiger), which is supposed to be from some OPers. word related to Zend tighra (pointed), tighri (arrow), which may be compared with Skt. tij-, (be sharp). 'Tigris' is fr. L. fr. Gk. Tigris fr. OPers. tigra (sharp), and hence is connected with the same root.

1324. toddy (Skt.) = tālī, tāla

From Hindi tāḍī (juice of palmira) fr. Skt. tālī[1], tāla (palmyra tree).

1325. tussah, tusser (Skt.) = tasara, trasara (shuttle)

From Hind. tasar fr. Skt. tasara, trasara (shuttle).

((V))

1326. vodka (Russ.) = udaka

From Russ. vodka (brandy) fr. voda (water)[2]; connection with Skt. udaka, uda (water) is clear.

((Z))

1327. Zoroaster (OPer) = jarat-uṣṭra

From Fr. Zoroastre fr. L. Zoroastres fr. Gk. Zoroastres fr. OPer. Zarathustra (literally 'one whose camels are old)' fr. jarant (old) + ustra (camel), which are clearly the same as Skt. jarat and uṣṭra.

---

[1] For tālī vide Kālidāsa's "tamāla-tālī-vanarājinīlā" (Raghu. XIII), and "prāpa tālī-vana-śyāmam upakaṇṭhaṁ mahodadheh" (ibid. IV).

[2] Century Dictionary.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter V

THE GROUPING OF ENGLISH WORDS

A large number of English words have been left out in the chapters on parallelisms simply because they are derivatives of the same roots and can easily be supplied in many cases, if not always. But though omitted from detailed discussion in the chapters, they need at least be enumerated, in order that our survey of cognate words from English and Sanskrit may be exhaustive. This chapter will show at a glance how many English words are connected with a single Sanskrit root or word. How many Sanskrit words are dependent on a Sanskrit root we generally know. But how many English words are reduceable to a Sanskrit root is less apparent. This chapter shows it, and from this the extent of omission of English cognates to Sanskrit words will be clear. Even if all such words were separately treated in the chapters, it would not have been clear how many English words, after all, are going to be connected with a Sanskrit root or word. For the alphabetical arrangement would have scattered the words over an extensive area and their mutual relation, or connection to a common Sanskrit root, would remain far from clear. Hence the collection of all such words into groups under the connected Sanskrit roots is deemed imperative. This may be comparable with the Gaṇapāṭha of Sanskrit words appended to Pāṇini's grammar.

Necessity of the grouping

This grouping of English words, by indicating with which Sanskrit root or word each gaṇa or group of English words is connected, will prove of great semantic value too. For example, Eng. inspect, prospect, suspect etc. form a group under the root L. specere, to look, or Skt. spaś-, to perceive. So with our knowledge of the connection of these words with a root meaning 'to see' or 'perceive' we shall be able to see the generality among them and

Its semantic value

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

shall not be deceived by their individual apperaances and meanings that tradition has attributed to them. The words inspect, prospect and suspect have the traditional meanings of 'to examine', 'hope', and 'the vague idea of something wrong' respectively. These do not seem to have anything in common. But when we know their connection with the root specere or spaś-, their meanings at once adjust themselves to the limit of the root, and the words which looked so different become as if one. 'Inspect' will then mean 'to see in'; prospect— seeing before or looking for something in future; and suspect (sub-spect)— to see below i.e. to see something hidden below what is apparent. This grouping thus will provide for better perception of meaning. Is not the discovery of a connection among the apparently unconnected is a better way of tackling this chaotic mass ?

The study of the individual or traditional meaning of each word characterises the language-study of the present day.

Individual meaning vs. General meaning

But the knowledge of the general meaning pervading a number of words is also equally important, if not more, for the better perception of the meaning or the justification of the traditional meaning. And this grouping of ours affords scope for this study of the general meaning. For the linguist, however, this root-wise grouping is the only thing that counts, for he is little interested in the current meanings of words that time's kaleidoscope has imposed on them and that will be replaced by newer ones as time rolls by.

But we do not claim that our groups are complete. These may be regarded as ākṛtigaṇas or incomplete groups, where more words may be included. The preparation of complete groups would involve many questions in many cases as to which words should be included in which group or whether a given word should at all be included in any group, bacause the etymology of many a word is yet controversial, and such questions cannot be

Limitation of the present grouping

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

answered summarily. So far as we see a separate research work will be necessary for the preparation of a complete and satisfactory grouping. Reserving it for the future, we give here the groups of English words under Sanskrit roots, probably for the first time, such as could be formed without plunging into much controversy. Here they are :

1. an- (to breathe)

animal, animate, inamimate, animus, animosity, equanimity, longanimity, magnanimuty, pusillanimous, unanimous.

2. andha (blind, obscurity)

umbra, umbrage, -ous, umbrella, umbriferous, umbrose, umbrous, umbel, umbellate, umbelliferous, adumbrate, inumbrate, obumbrate, penumbra, -ours, sombre, somber, sombrero (all from L. umbra, a shadow).

3. apas, āpas (work)

opera, -tic, operetta, operand, operant, operate, -action, -ative, -or, operose, opus, opusche, co-operate, -ative, -ation, -atior, inoperable, -ative, avera, average, office.

4. ās (mouth)

oral, orifice, orotund, oscular, osculate, oscillate, ostiary ostiole, -lar ostium, usher, oration, orate, orator, -y, io, -ium, orant, orison, oracle, -cular, adore, exorable, in-, peroration, -rate, -tive ,-cry, (All form L. as (or), the mouth).

5. udan, udaka (water)

water, wet, winter, wintry, otter, hydra, -ant, dropsy, vodka.

6. und-, ud- (to flow)

unda, undine, ondine, undulate, inundate, abound, abundance, -ant, redound, redundance, -ant, surround (All from L. unda, water in motion, wave).

7. ubh- (to weave together, to fill)

weave, web, webster, weft, woof, wafer, waffle, gauffer, goffer, gopher, wasp, -y, -ish, vespal, vespiary, vespine.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

8. ena (this one); anya (one, as in anya-tama etc.)

one, a, an, alone, lonely, none, once, nonce, any, atone, eleven, Una, union, onion, unique, unit, unite, unitive, unity, unanimous, unicorn, uniform, unison, universe, univocal m, uncia, -al, onza, ounce, inch, null, equal.

9. ojas, vāja (vigour), ugra (vigorous, terrible) vajra (the terrible weapon).

vigour, -ous, vigoroso, invigorate, vigil, invigilate, vigilante, pervigilate, -lium, reveille, surveillance, vegete, vegetable, vegetal, -tant, -tation, -tarian, -tate, -tation, -tative, waft, wait, -er, -ress, await, awake, wake, watch, -dog, bivouac, augment, auction, augur, august, August, inaugurate, auxiliary.

10. kath- (speak)

quote, quoth, quotha, bequeath, -al, bequest.

11. kapāla (skull)

capital, captain, chapter, biceps, decapitate, occipital, precipice, precipitate, head, behead, cadet, cape, chief, -tain, kerchief, hand-, mischief, achieve.

12. kuṣṭha (lumbar cavity), koṣṭha (entrails)

cist, cyst, kist, cistern, chest.

13. kṛ- (to do)

ceremony, ceremonial, ceremonious, create, pro-create, recreate, - tion.

14. ghṛṣ- (rub)

chrism, Christ, christen, Christian, Christmas, Christendom, criss- cross, cream, -y, cretin, -ox, cretionous.

15. catur (four)

quadrio, quadragenerian, and many other words with quadra-, quadri-, quadru-, quart, quartan, quartation, quarter, quartager quartern, quartet, quartette, quartile, quarto, quatern, quatenion, quatorzain, quatrian, quatral, quatrefoil, quadrille, quadroon, quarry, quire, squad, squadron, square.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

16. cand - (to shine) ; candra (shining)

candid, candour, candidate, incadescence, candle, incendiary, incense.

17. chāyā (brilliance, shade)

scene, scenery, scenerio, scena, scenic, proscenium, shine, shimmer, scintilla, scintillant, scintillate, stencil, tinsel, sheen, sheer (bright).

18. chid- (to cut, split)

shed, scission, scisura, scissors, scissure, scind, abscind, abscissa, abscission, rescind, schedule, -ar, schism, -atic, schist, -ose, schizoid, schizont, schizognathous (split-nosed).

19. jan- (to be born, beget)

general, -ise, generate, -tion, degenerate, generic, generous, genesis, genetic, genitzals, genitive, genitor, geniture, proge nitor, gender, engender, genre, genius, genial, gens, ?ntile, gentle, genteel, gentry, genuine, germ, germen, german, germane, germinate, congener, congenial, congenital, indigennous, ingenious, inge, nuous, engine, engineer, enginous, gin, progeny, eugenic, gendarme, genealogy, homogeneous, heterogeneous, primogeneous, cognate, natal, nation, native, naive, naivete, nascent, renaissance, nature, -al, nascent, agnate, adnate, connate, enate, pregnant, impregnate, eigne, puny, kin, kind, kindle, king, knight.

20. jihvā

lingua, lingual, linguist, lingula, lingulate, linguloid, lingo, language, languette.

21. jīv- (to live)

viva, vivacious, vicacity, vivarious, vivid, vivify, viviparous, vivisection, vital, victuals, viand, convivial, convivium, redivivus, revive, sempervivum, survive, quick, -on, whisky, zodiac, zoe, soic, zoism, zooid, zoon, zoo, zoology, bio- (as in biology etc.).

22. jñā-

know, ken, can, notable, notabilia, notary, -ial, -iate, notarise, notate, notation, note, notice, notify, notion, -al, -ary, notorious, notoriety, annotate, connote, denote, prenotation.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

23. takṣ- (to form) ; takṣan (carpenter)

technic, technique, technology, tectonic, archi-tect, architectonic, test, testaceous, testudo, testy, tete-a-tete, text, textile, textual, texture, context, contexture, pretext, tissue, -al, toga, toil, toilette, telary, subtle, tectum, tegula, tegume nt, tile, detect, protect.

24. tad (that)

that, this, these, those, they, them, their, thus, the, then, thence, than, there, thither.

25. tan- (to spread)

contain, content, -ment, discontent, continence, continent, incontinentce, countenance, continue, discontinue, detakin, enter-tain, maintain, obtain, sustain, pertain, pertinant, impertinant, tenable, tenacious, tenancy, tenant, tenancy, tenement, tent, tenon, tenor, tenure, abstain, retain, retinue, appertain, tnend, tendency, tender, tendon, tense, tension, tent, tenter, tenterhook, attend, contend, distend, extend, intend, intense, ostend, ostensible, ostentatious, portend, pretend, protend, subtend, superintend, attenuate, tendril, tendron, hypotenuse, tone, tonic, atonic, intone, intonatiom, thin.

26. tij- (to become sharp) ; tigma (sharp)

stick, -y, steak, stitch, stigma, -tic, -tise, astigmatic, distinguish, distinct, instinct, instigate, sytle, stylus, stylet, stiletto, stimulate, ticket, etiquette, tiger, tigress, tigersih, Tigris, tigrine.

27. tud- (to oppress)

pierce, piercel, parch, partisan, tund, contund, contuse, extund, obtund, obtundent, obtuse, obtusion, obtusity, pertuse, retuse.

28. tumbā (large cucumber, gourd)

thigh, thumb, thimble, tomb, tumefacient, tumefy, tumescent, tumid, tumour, tumulose, tumulus, tumult, tube, tuberose, tuberculosis, protuberant.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

29. tul- (to raise, weigh)

toll, thole, tael, talent, atlas, extol, tolerate, intolerate intolerable, ablative, collate, delate, elate, illative, legislative, oblate, prelate, prolate, relate, sublate, translate, superlative, (From L. tollere, to raise, and its past participle latus).

30. tras- (to fear, to tremble)

terror, terible, terrorise, terrorism, terrorist, terrific, terrify, deter, deterrent.

31. tri (three)

three, thirteen, thirty, thrice, tertius, third, tertium, tertial, tertian, tertiary, tercel, tercent, terzetto, terce, tercentenary, tern, ternary, ternate, ternion, trinity, Trinity, trey, trio, triolet, traid, tri- (as in triangle, tripod, tripos, etc.), trill (fabric), trammel.

32. damś- (to bite)

tongue, -er, -ing, tonguester, tongs.

33. dam- (to control)

adamant, -ine, diamond, diamantkine, dominate, dominant, predominate, -nant, indomitable, domineer, tame.

34. dā- (to give)

donate, donation, condone, pardon.

35. diś- (to direct)

dict, dictum, dicatate, -tion, -tor, diction, dictionary, dight, digit, ditto, ditty, abdicate, addict, benedict, benison, malediction, condition, dontradict, dedicate, edict, index, indicate, indict, -ment, interedict, judex, judge, judicable, -cature, -cial, -cious, adjudge, adjudicate, jurisdiction, predicate, predicament, prediction, vendetta, vengeance, revenge, avenge, verdict, vindicate, didactic, paradigm, teach.

36. dīrgha

long, -ing, along, longanimity, longitude, elongate, oblong, prolong, length, -en, -y, linger, lounge, indulge, purloin,.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

37. dvi (two)

two, twain, twelfth, twelve, twenty, twilight, twice, tweed, twill, twig, twin, twine, twist, twixt, betwixt, dual, duel, double, doubt, dozen.

38. dhā- (to put)

do, undo, indeed, doff, don, thesis, thetic, thecium, thema, theme, thematic, thesaurus, treasure, -er, -y, antithesis, apotheccary, diathesis, epithesis, epithet, hypothesis, hypothecate, -cary, metathesis, parenthesis, prosthesis, prothesis, synthesis, -size.

39. dhūma

fume, fumigate, perfume, -ery, thyme, thurible, typhoid, typhoon,

40. nau (boat)

nautic, nautics, nautical, nautilus, Argonaut, nausea, nauseant, nauseate, nauseous, noise, naval, nave, navy, navigate, navy, nef, navicella, navicula, navicular, navicert, (Noise comes from L. nausea fr. Gk. nausia, sea-sickness, "the semantic link being afforded by the noise made by an ancient shipful of passengers groaning and vomitting in bad weather".) — Patridge.

41. nagna (naked)

naked, nude, nudity, denude, -ation, gymnasium, gymnastic (fr. Gk. gumnos, naked, fr. stem gumn- fr. root gum- for *mug- for *nug- for *nog- -Patridge).

42. nabhas (sky, mist, cloud)

nebula, nebule, nebular, nebulated, nebulium, nebulosity, nebulous, nephelite, nephelium, nepheloid, nimbose, nimbus. cf. Pahlavi namb, moisture.

43. nava (new)

nava, novum, novus, novulia, novate, novity, novel, novellete, novelist, novelty, novella, nouvelle, novice, noviciate, novitiate, innovate, -vant, -ation, renovate, neon, neo- (as in neo-lithic etc.) new, news, newsy, anew, renew, newfangle.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

44. navan (nine)

nine, nineteen, ninety, November, novena, novenary, novendial, novennial, none, (canonical hour), nones, nonagenerian, nonane, noon, nooning, nontide, ennead, enneatic.

45. nah- (to bind)

net, netting, nettle, node, nodal, nodose, nodule, noose, denouement, nexus, annex, connect, connex, connexify.

46. nāman (name)

name, namely, nomen, agnomen, cognomen, praenomen, nomenclator, -ture, nominal, nominate, -ative, nominee, denominate, innominate, noun, pronoun, pronominal, ignominious, misnomer, nuncupate, renown, nom (as in nom de plume, nom de guere), surname, onomastic, onomasticon, onomatopoeia, onomatous, anonym, -ity, -ous, pseudonym, -ity, -ous, synonym, -ity, -ise, -y, antonym, -ous.

47. nāś- (to destroy)

noxious, obnoxious, noxa, nocent, innocent, nocuous, innocuous, nuisance, internecine, pernicious, nectar, -eous, -ine, -y, necro- (as in necromancy etc.).

(Nectar fr. L. nectar fr. Gk. nektar, a death-overcoming drink, the drink of the Olympian gods, fr. root nek-, as in Gk. nekus (a corpse), nekros (dead) and tar-, to cross, overcome ; cf. avidyayā mṛtyum tīrtvā etc. Gk. necros may be = Skt. naś-vara).

48. pat- (to rule, possess ; cf. pati, master)

posse, possible, impossible, potence, potent, potentate, potential, impotence, -tent, plenipotentiary, prepotend, -tent, puissance, -ant, impuissance, -ant, -ant, power, despot, possess,.

49. pada (foot)

foot, feet, afoot, fetter, pedal, pedestrian, pedicule, peon, biped, quadruped, expedient, expedite, impede, impediment, impeach, appeach, cap-a-pie, pedestal, pedigree, piedmont, repudiate, pilot, podium, -podium, pew, podagra, antipodes, octopod, octopus, tra-pezium, tripod, teapoy.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

50. panthan

pons, pont, pontif, pontiff, -fical, ficial, -ficate, ponton, pontoon, ponterfact, pomfret, punt, -y, transpontine, path.

51. pāra (bank, shore, bringing across)

port, (harbour), portal, porte, porch, porter, portico, Portugal, Portuguese, Portgu, opportune, -ity, inopportune, -ity, ford, portable, import, export, report, support, transport, comport, deport, rapport, purport, impor- tant, portfolio, portmantean, poster, portamento, portage, porterage, portas.

52. pā- (drink)

potable, potation, potatory, potion, poison, pot, potter, potean, potash, potassium, porridge, porringer, pottle.

53. pur (city)

police, policy, polity, -tic, -tical, polis, acropolis, cosmopolis, -tan, -te, metropolis, -tan, -te, metropole.

54. pū- (to purify)

pure, impure, puree, purify, purin, purine, purism, -ist, puritan, purblind, depurant, purge, purgation, purgative ,-tory, ex-purgate, expurge,.

55. p.r̥- (to fill)

plenary, plenipotentiary, plenish, replenish, plenitude, plenty, plenum, plethora, plethoric, accomplish, complement, com-plete, incomplete, complement, complice, deplete, plement, expletive, implement, replete, supplement, supply.

56. prach- (to ask)

pray, prithee, precarious, prection, -tive, -tory, deprecate, imprecate.

57. prath- (to pand, flatten)

plane, planish, aeroplane, plane, plan, planarian, planate, planula, plain, plano, piano, pianissimo, pianist, llano, llanura, complanate, complain, explain, explanate, place, displace, emplacement, replace, plaza, piazza, plat, plate, -er, plateau, platitude, platitudinous, plati-tudinarian, platform, Platt-

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

deutsch, platen, platina, platinise, platinum, platten, Plato, -nic -nism, -nist, platypus, plautus, plautine, plot, complot.

58. bal- (to whirl round or turn round)

volatile, volley, volage, volant, volar, vole, volery, volet, volitation, voluble, volume, voluminous, volulate, volutation, volute, volution, volva, vulva, volve, volvelle, volvent, volvox, volvulus, valve, volt (leap), volte-face, vault, advolution, circumvolute, -volve, convolute, -tion, -volve, convolvulus, devolution, devolve, evolve, evolution, interval, involucre, involute, involution, involve, -ment, revolt, revoluble, evolute, revolution, revolve, revolver, supervolute, helix, helical, wale, (stripe), wallow, waltz, weld, welt, welter, whelk, willow, willy (a large basket).

59. bala (strength)

value, valance, valentine, valetudinarian, valiant, valid, -ate, valour, wield, unwieldy, ambivalent, avail, convalescent, countervall, devaluate, devalue, equivalent, evaluate, invalid, invaluable, prevail, revalescent, revalidate, revalorise, valediction, -tory.

60. bhañj- (break)

break, breach, fraction, fracture, fragile, frail, fragment, difract, effraction, infract, infringe, efragable, refract, suffrage,.

61. bhrāj- (to shine)

flagrant, conflagration, fulgence, effulgence, refulgence, fulgid, fulgurate, fulminate, black.

62. mah- (to magnify)

master, -y, pal-mistry, mister, mistress, missus, miss, missy, magistrate, magna (as in magna carta), magnanimous, magnate, magnify, nagnifico, magnificent, magnitude, magnum, majesty major, mayor, may, maxim, maximum, mickle, muckle, much, machine, -ery, machination, mechanic, mechanise,.

63. majj- (to dive)

merge, merger, merse, demerse, -al, emerge, -ence, -y, -nt, immerse, submerse, submerge.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

64. madhya

media, medial, median, medium, mid, middle, amid, amidst, midst, mediate, immediate, intermediate, mediocre, mediety, moiety, mean, mizzen, mediaeval, medieval, mediterranean, meta-, mid- (as in mid-wife mid-night etc.).

65. man- (to think), manas (mind), mnā-

mind, remind, mental, demented, dementia, Minerva, mention, comment, -ary, -ate, -ation, -ator, memento, reminiscence, monish, monition, monitor, admonish, premonition, monument, -al, money, monetary, moneyed, moneyer, demonetize, mint, -er, -age, umenides, mania, maniac, dipsomania, nymphomania, maenad, mnemonic, mnesic, amnesia, amnesty, automatic, automat, automaton, automatous mandarin, (fr. Skt. mantrin), monster, demonstrate, remonstrate, muster.

66. malina

melancholia, -ly, -ic, melanian, melanic, melanin, melanism, melanite, melanoid, melanosis, melanous, melasma. melanesia, melanopathy, melanotrichous (dark-haired).

67. mā (mother)

mama, mamma, mammy, mummy, mum, ma, momma, mammal, mammary, mamilla (All these from L. mamma, a woman's breast, a young child's name for its mother).

68. mā- (to measure)

measure, mensuration, comensurate, dimension, immense, meter, metre, metric, symmetry, meal, piece-meal, mete.

69. mās (month)

menses, menstruate, -tion, moon, month, Monday.

70. māṁsa

member, membral, dismember, membrane, membranelle, membranule, meninges, meningeal, meningism, meningitis, mensa, mensal.

71. mith- (to alternate); mithas (reciprocally)

mutual, mutable, mutate, mutation, mutuary, mutuum, commute, immutable, permute, -ation, transmute.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

72. mindā (a physical defect)

mendicant, mendicity, mendacious, mendacity, amend, mend, amende, amends, emend, emendate.

73. mī- (to lessen)

minor, minus, minuscule, minimus, minimum, minim, minimise, minimal, minute, minu tia, minutiae, minuet, menu, diminish, diminution, -tive, mince, minister, ministreial, -ate, ministrant, ministry, administer, minstrel, minnow (a small fish, Skt. mīna, a fish, probably a small fish).

74. mīv- (to move) ; mū- (impel. cf. Skt. kāma-mūta, impelled by love)

move, movies, remove, motion, motatory, motatorious, motive, motif, motivate, motor, motorium, mobile, immobile, demobilise, moment, momentaneous, momentary, momentous, momentum, amotion, amove, commove, demote, -tion, emotion, emotive, promote, promotive, promovent, remote, remotion, remotive, submotive.

75. mṛ- (to die)

mort, mortal, immorcal, mortgage, mortify, mortician, mortuary, mortmain, morbid, morbific, moribund, morgue, murrain, amortise, post-mortem, murder.

76. yuj- (to join)

join, joinder, joint, jointer, jointure, adjoin, conjoin, disjoin, enjoin, rejoin, subjoin, junction, juncture, adjunct, conjunct, conjunction, disjunct, -tion, subjunct, -ive, junta, junto, jugal, jugum, jugular, conjugal, conjugate, subjugate, jumentous, joust, jostle, yoke, zeugma, zygona, zygon, zygosis, zygote, zygous, zyzygy.

77. yuvan

juvenile, juvenal, rejuvenate, junior, young, youth.

78. rad-(to scrape, gnaw)

rase, erase, erasion, erasure, abrade, abrasion, race (to scrape) raze, razee, razor, radula, rash (on skin), rascal, rat, rodent, corrode, erode,.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

79. rabh- (to catch hold of) : cf. rabhas (violence) rob, robber, -y, reave, bereave, robust, roborate, corroborate, roble. (vide No. 86 below).

80. rāj- (to rule, shine) ; rājan, (king)

rex, regal, regale, regalia, regina, regent, regicide, regime, regimen, regiment, region, regius, real, realm, Roy, cf. vive le Roy, Vice-roy, royal, reich, reis, milreis, rix-dollar, rect, rectify, rectitude, rector, rectum, rectal, rial, ryal, rye (gentleman), regula, regulus, regular, irregular, regularise, regulate, rule, right, aright, regnal, regnant, regnum, reign, arrect, correct, direct, indirect, dirge, droit, adroit, erect, corrigible, incorrigible, dirigible, dress, -age, address, redress, ergo, rich.

81. ruc- (to shine)

light, lighten, enlighten, lightning, leven, levin, lea (meadow), lux, lucent, Lucy, Lucia, Lucifer, lucid, lucubrate, luminary, luna, lunacy, lunar, lunatic, lunette, sublunary, luster, lustre, lustrous, luxuriant, luxurious, luxury, de luxe, elucidate, illume, illuminate, illumine, illustrate, illustrious, pellucid, leucite, leucoma, leukemia, leucorrhoea, leucanthous, leucophanite, leucocyte, lynx, lyncean.

82. rudhira (red, blood-red)

red, redd, redden, reddle, ruddle, rud, ruddy, ruddock, russet, rust, rubella, rubellite, rubela, rubescent, rubric, -ate, ruby, rubine, rubefacient, rubor, rutilant, rufous, rouge, ribbon, rib-band, riband, erythrin, erythrite, erysipelas.

83. rup- (to violate)

rupture, rout, route, routine, abrupt, -tion, corrupt, disrupt, irrupt, erupt, prerupt, interrupt, erumpent, eruption, proruption,.

84. laghu

light, -en, lighter (a barge), lights (lungs), lungs, lever, levant, Levant, levator, leven, levy, levity, levitate, leaven, alleviate, elevate, relieve, relief.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

85. lih-

lick, lickety, lickerish, lecher, -ous, -y, ligula, ligule, ligulate, lingula, electuary.

86. labh-, rabh-

labour, laboratory, belabour, collaborate, elaborate, labile, lapse, collapse, elapse, prolapse, relapse.

(Some connect these with the root rabh- (to take).

87. lū- (to cut)

loss, loss, loess, loose, -lorn, (as in love-lorn, for-lorn), -lyse, -lysis, -lytic lyst (as in analyse etc.), solve, solvate, solvency, -ent, soluble, solute, absolve, absolute, dissolute, dissolve, insoluble, irresolute, resolute, resolution, resolve.

88. vaṅg- (to go, go lamely)

vagabond, vagary, -ious, vagrant, -cy, vague, vagus, divagate, evagation, extravagance, -gant, stravage, pervagate, (All from L. vagus, wandering).

89. vac- (to speak)

voice, vocable, vocabulary, -lum, vocal, vocation, vocative, vociferate, vocule, vouch, voucher, voucheafe, vowel, epic, epos, advocate, -cy, -tion, -tory, advowson, avocation, -tive, avouch, avow, -al, convocation, -ate, -ant, convoke, equivocal, -ate, -ation, vogue, evoke, invoke, provoke, revoke, irrevocable, univocal, plurivocal.

90. vad- (speak)

ode, epode, palinode, comedy, comic, Comus, melody, monody, parody, prosody, rhapsody, tragedy, threnody, threnodes, tragedienne.

91. van- (to love, gain)

Venus, win, venerable, -ate, venereal, venery, venial, venison, venatic, venom, veneniferous, venenific, ween, wont, wonted, wean.

92. Varuṇa (fem. Vāruṇī)

Uranus, Urania, uranite, uranium, uranic, diuranate.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

93. varutā (protector)

ward, warden, warder, wardrobe, wraith, award, reward, Edward, -ian, Ned, Ted, Neddy, Teddy, (pet forms of Edward), guard,-ant, guardian, rearguard, safeguard, regard, -ant, -ance, -ancy, disregard.

94. vas- (wear); vastra (cloth)

vest, vestibule, vestiture, vestment, vestry, vesture, divest, divestitive, -ture, invest, revest, revet, transvest, travesty, wear.

95. vah- (to carry, to traverse a road); vāhana

wag, wagon, waggon, vehicle, via, viable, viaduct, viaticum, viator, voyage, voyageur, vehemence, vection, vector, convey, convoy, deviate, devious, envoy, invoice, obviate, obvious, pervious, impervious, previous, renvoy, trivia, trivial, tirvium, advection transvection, -tant, wain, way, away, always, weigh, weight, -y, way.

96. vā- (to blow); vāta (wind)

wind, -y, window, wing, winnow, van, fan, vent, ventail, ventilate, ventose, air, asthma, weather.

97. vār- (to prevent)

warn, warrant, weir, garment, garnish, garniture, garret, garrison, guarantee, -tor, -ty, Warren, war, worse, guerrilla, guerrillero, (guerrilla fr. OF. guerre, war,).

98. vāri, pl. vārīṇi (water)

urine, urinal, -ary, -ate, -ation, -ative, -ous, urea, ureal, ureter, urethan, urethra, uretic, uric, urazine, diuretic, diuresia, enuresis, enuretic.

99. vij- (to tremble)

weak, vicar, -ious, vice- (as in Vice Chancellor, vice versa etc.) vicissitude, -inous, viscount,

100. vid- (to know); veda

wit, wise, vide, videlicet, viz., view, visa, visage, envisage, vis-a-vis, visible, invisible, visile, vision, envision, visionary, visit, -ant, -ation, visor, vizor, vista, visual, -ise, advice, advise,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

aviso, evidence, invidious, envious, envy, interview, previse, prevision, provide, proviso, providore, provedore, prudence, purvey, purview, review, revise, supervise, survey, clairvoyance, witty, wisenheimer, wisdom, wizard, history, (fr. L. historia fr. Gk. histor fr. root eid, know), story, storey, historiated, historicity, guide, idea, ideal, Druid.

101. vip- (vibrate)

vibrate, -tile, -to, vibrion, vibrissa, waif, waive, wave, -y, waver, wife, wive, woman, -ise, viper, -ous, -ine, whip, whip-poor-will, whipperanapper, whippet, whiffle, guipure.

102. viṣ (a settlement); vesa (house)

vicinity, -nal, -nage, vill, villa, village, ville, vellein, villain, wick (village), viking.

103. viśa (poison)

virulence, -ent, virose, virosis, viruliferous, virific, (All from L. virus, sap or juice of plants, poisonous plants, hence poison).

104. vīra (man, hero)

virile, virago, virtual, virtue, were-wolf.

105. vṛ- (choose); vara (wish)

volition, volitient, volititive, voluntary, volunteer, volence, involuntary, voluntative, volent, benevolent, melevolent, voluptuous, velleity, nolle, nollition will, wilful, willy-nilly, won't, would, William, sweet william (a flower, will-o'-the-wisp, willy, well, welcome, welfare, farewell, weal, wealth, wale, commonwealth, commonweal, gala, gallant, -ry.

106. vṛt- (to turn, exist)

verse, -ify, -ant, versatile, versed, version, versor, versus, vertibra, vertibrate, invertibrate, vertex, vertical, verticil, vertigo, vortex vorticose, -vert (as in convert, divert, etc.) animadversion, universe, university, tergiversate, divorce, -ward, -wards, worth (become), weird.

107. śad- (fall)

cadence, cadent, cadenza, cadever, cadeverous, -ic, caducity, caducious, cascade, case, casual chance, accidence, -dent,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

coincide, decadence, decay, deciduous, eschet, incident, occasion, occident, recidivism, -vous.

108. śarkarā (sugar)

sugar, -y, sucrose, saccharine, saccharate, -ic, saccharose, jaggery.

109. śal- (to go, as in uc-chalati, he leaps up)

sally, salient, salacious, -city, salmon, saltant, saltate, -tion, -saltire, saltier, saltigrade, saltimbanco, assail, assault, desult ory, exile, exult, insult, insolent, resile, resilience, resilium, result, somersault.

110. śrad (faith)

cordinal, creed, credit, credential, credible, creditor, credulous, accredit, discredit, incredible, miscreant.

111. śri- (to resort to, to lean on)

clime, climate, climax, acclimate, -tize, clinic, decline, incline, recline, syncline, enclitic, acclivity, declivity, proclivity, mclivus.

112. śaṣ (six)

six, sixteen, sixty, sexagenery, sexagesimal, sexangle, sexennial, sextain ; sextan, sextet, sextuplicat, senary, sestet, sestina, siesta, sise, sistine, hexa-meter.

113. sac- (to follow, be associated)

sequence, sequecious, sequel, sequitur, sue, suit, -able, suite, suitor, ensue, pursue, pursuit, consecutive, execute, exequial, exequy, obsequy, persecute, prosecute, subsecute, subsequent, society, social, associate, dissociate, sequester, second, extrinsic.

114. sad- (to go)

cede, cession, abcess, accede, access, antecedent, ancestor, cease, concede, concession, descedent, decease, exceed, excess, -ive, intercede, precede, proceed, precede, -ent, process, procession, recede, recess, secede, secession, succeed, success, succession, necessary, odograph, cathode, catholic, anode, episode, exodus, method, period, synod.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

114*a*. sad- (to sit)

sit, sitter, sette, setter, setting, set, settle, seat, saddle, sedate, sedent, sedentary, sedan chair, sederunt, seddilia, sediment, -ary, seance, siege, supersede, supersedeas, assess, assident, assiduous, assizes, sizar, size, dissident, insidiate, insidious, obsidonal, obsese, preside, president, presidium, presidial, reside, residue, residuum, subside, subsidy, -iary, subsidize, polyhedral, cathedral, sanhedrin.

115. sana (old)

senile, Seneca, senecio, senecitude, scence, senium, senior, seigneur, signor, signora, monseigneur, senhor, sir, sire, sirrah, senate, sorry, surly.

116. saptan (seven)

seven, seventeen, seventy, September, septugenerian, septave, septenary, septennate, septennial, septimus, hebdomad, hebdomadal, heptad, heptagon, heptameter.

117. sama (same)

same, some, semper, sempiternal, simile, similar, dissimilar, assimilate, dissimilate simulachrum, simulate, dissimulate, semblance, asemble, dissemble, resemble, simultaneous, simple, single, singular, sem, homo- (as in homogeneous etc.), homily, hyphen, anomalous.

118. sarva (intact)

safe, safeguard, save, savings, saviour, salvable, salvage, salvation, salve, salvo, salutary, salutation, salutatory, salute, salubrious, solid, solemn, solicit, holism.

119. skand- (to leap)

ascend, descend, condescend, transcend, scan, scandal, scale.

120. stan- (to thunder)

thunder, thorite, thorium, Thursday, astonish, astound, detonate, tornado, stun.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

121. star, stṛ (star)

star, starry, sterling, stella, stellar, stellate, constellate, -tion, aster, asterisk, asterism, asteroid, stral, astrology, astronomy, disaster.

112. stṛ- (to strew)

stratum, strata, stratus, stratal, stratic, stratify, prostrate, substratum, consternation, stret, strath, estrade, stray ; astray, estray, stramineous, stratagem, strew, strow, straw, stroma, structure, construct, construe, destroy, instruct, instrument, industry, obstruct, substruct, superstructure.

123. sthal- (to stand still) ; sthala (place)

stall, stale, stalemate, install, pedestal, stallion, stalk, still, stool, stele, systole, stole, apostle, apostolate, epistle, stolid, stultify.

124. sthā- (to stay)

stand, stay, state, static, statics, status, statistics, estate, stage, ecestasy, prostate, system, statue, stature, station, standard stare, constant, constitute, institute, instant, obstacle, obstinate, obsterics, prostitute, institute, restive, rest, substitute, substance, substantive, superstition, stead, sted, stud, assist, consist, desist, exist, insist, persist, resist, subsist.

125. snu- (to give suck) ; snā- (bathe)

nourish, nurse, nursery, nurture, nutritial, nutrition, -tious, natant, natation, naiad, naid, nereid, Nereis, Nereus.

126. spaś- (to perceive)

spectacle, -es, -ular, spectator, spectre, spectrum, speculum, speculate, specimen, aspect, circumspect, conspectus, conspicuous, despicable, despise, despite, spite, expect, inspect, prospect, suspect, respect, retrospect, perspective, perspicuous, prospectus, respective, respite, transpicuous, espy, spy, auspice, species, specify, specious, special, sceptic, scope.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

127. sphur- (to vibrate, break forth)

spirit, sprit, spright, spirant, aspirate, aspire, conspire, conspiracy, expire, inspire, perspire, respiration, suspiration, transpire, spur, spurn.

128. smṛ- (to remember)

memory, memoir, memorandum, memo, memorial, immemorial, commemorate, remember, remembrance, -er, moratorium, moratory, mourn, martyr.

129. sru- (to flow)

rheum, -atism, diarrhoea, haemorrhoid, logorrhoea, pyorrhoea, leucorrhoea, stream, -y.

130. svan- (to sound)

sonant, sonata, sonnet, sonic, sonorous, sound, resound, absonant, assonant, consonant, consonate, consonous, dissonant, insonic, resonant, resonate, supersonant, supersonic.

131. svap- (to sleep)

soporific, swefn (A.S.=sleep), hypnosis, hypnotism, soporose, sopite, somnambulism, somnolent, somnambulat, somniferous, somniloquy, somnolescent, insomnia, -ac, -ous.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

PART II

THE BEARINGS

Our search for parallel forms between English and Sanskrit has some bearings on the Science of language. These are : (1) the discovery of a number of exceptions to phonetic laws. A number of exceptions to Grimm's law have already been detected and accounted for by Grassman, Verner and others. But more exceptions now come into view, not only to Grimm's law, but also to Verner's law and Paul's law. (2) The discovery of a nomber of Semitic words agreeing in sense and sound with Sanskrit words. We shall have to consider why there arose so many cases of parallelism between an Aryan and a Semitic language.

Exceptions to Phonetic laws

Sanskrit-Semitic Parallelism

We now proceed to show these things one by one.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter VI

EXCEPTIONS TO GRIMM'S LAW

Prof. Taraporewala[1] has said that even after the amendments of Grassman, Verner and others, there are many cases in which Grimm's law seems disobeyed. But he has not given any instance thereof. We have no doubt that the cases noted below are such. These cases may be divided into two classes : (1) The unshiftings, (2) The Irregular shiftings.

1. The Unshiftings :

A. The cases : (1) *Aryan* p = Teut. p ((not f)
Skt. upa, Goth. iup, Eng. up[2] ;
Skt. upari, Eng. upper[2] ;
Skt. patha, Gk. patos, L. pontem. AS. paeth, Eng. path[2] ;
Sk . kapi, Gk. kepos, AS. apa, Eng. ape, ON. api,
Skt. kalpate Goth. helpa, Eng. help[3].

Skeat's view about the unshifting

Here Prof. Skeat remarks : There seem to be some clear cases in which Aryan p has practically remained unshifted in English. This fact has been denied, but I think it should be admitted. I look on the occasional apparent unshifting of p as a fact, which has only been denied, lest Grimm's law should seem imperfect. Yet we have seen how very imperfectly the second shifting from Low to High German was carried out[4]."

A view that initial p in English is a sign of borrowed words

Some say that an initial p in English is not Teutonic. For according co Grimm's law Teut. p = Aryan b. If we admit an Eng. p to be Teutonic we shall have to compare it with a b in another Aryan language. But such Aryan words

---

[1] Taraporewala—Elements of the Science of Language, p. 126.

[2] Skeat—Principles of English Etymology, P. 137.

[3] S E D.

[4] Skeat—Principles of English Etymology, pp. 137-138.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

are hardly found. For example, if we say that the initial p in Eng. path is Teutonic, then we have to compare Eng. path with another Aryan (non-Teut.) word beginning with a b. But no such word occurs. Actually we have words beginning with the same p (Skt. patha, Gk. patos etc.). Therefore, the initial p in English is said to be a sign of borrowed words.

Skeat's reply

Prof. Skeat replies here that t undeniably occurs finally in Teutonic words, such as sharp, up, shape etc., and if finally, it may occur initially as well[1]. He says further that more than 100 English words beginning with p cannot be proved to be non-Teutonic, though a number of borrowed words have an initial p .

May-be Aryan p = Teut. p. f.

Now we like to add this: If we have no example of Aryan b : Teut. p, how can we accept the relation as valid, and on the basis of that treat all p in Teut. words as borrowed, finding no parallel in other languages with a b ? It may be that Aryan p = Teut. f and p, and there is a reasom for this alternation. Skeat tinks accent may be responsible for it[2]. Another thing. We have almost no example of Aryan b : Teut. p, but we seem to have many examples of Aryan p : Teut. p. In addition to the examples given above the following may be noted :—

Skt. pur-(fill), Eng. pour
Skt. pātra, L. potus(drinking), Eng. pot (AS. pott.) Du. pot, G. pott.
Skt. piṅga, Eng. pink
Skt. pallala, Eng. puddle, ME. puddel
Skt. drapsa, Eng. drops (plur.)
Skt. grapsa, Eng. grasp (for grapsen)[3]

These correspondences cannot be said to be purely accidental or due to borrowing. So these add to the strength of

[1] ibid, p. 137, foot note 2.
[2] ibid, p. 137.
[3] C O D.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

our proposition that probably in some cases Aryan p = Teut. p for some reason yet to be discovered.

(2) Aryan g = Teut. g (not k)

MW. compares Skt. gras-(devour) to Eng. grass; and Skt. gā-(to go) to Eng. go. To this perhaps we may add a few more :

Skt.	Eng.
grapsa	grasp (for graps-en)
gṛtsa (wise)	great
aṅgāra, iṅgāla	ingle
gur-(pierce)	gore (pierce)
gati	gait

(3) Aryan k = Teut. k (not h)

MW. compares Skt. lok-(to look at) with Eng. look. Max Muller has strongly opposed it[1]. But Max Muller contradicts himself when he further says, "Grimm's law is most strictly enforced on all initial consonants, but much less so on medial and final consonats[2]." In Skt. lok-, and Eng. look, the k is final and so Grimm's law is not strictly enforceable here. Further, we have already made it clear that only phonetic laws cannot settle cases of congnation; the help of sense is also necessary[3]. And such agreement in sense and sound as in Skt. lok- and Eng. look cannot be thrown outside the pale of cognation merely because the two final consonats deviated slightly from Grimm's law. Jespersen lends support to our stand when he says,

Eng. look vs. Skt. lok-

"Where etymologies are too palpable, even the strictest scholars momentarily forget their strictness, may-be with great

[1] Max Muller—Lectures on the Science of Language II, p. 354: "No Scholar would now-a-days venture to compare Eng. "look" with Sanskrit "lokayati", and Eng. "speed" with Gk. speudo."

[2] ibid, p. 242.

[3] Vide—Introduction: 2. The Method.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

reluctance, and in the secret hope that some day the reason for the deviation may be discovered[1]."

Here Jespersen clearly admits that in spite of a deviation from a known phonetic law etymology may be palpable, or cases of cognation may be established. These are really the cases which provide some limitations to the general rule.

The connection is admissible

We therefore put forward a few more correspondences of this nature.

Skt. kapha, Eng. cough (A. S. cohhetan)
Skt. kukkura, Eng. cur, ON. kurra
Skt. alaka, Eng. lock, AS. loc
Skt. ukṣan, Eng. oxen (= oksen)
Skt. śārikā, Eng. shrike, AS. sric
Skt. bukk-(to bark), Eng. bark

(4) Aryan d = Teut. d (not t)

Skt. drapsa, Eng. drops
Skt. druṇa (bee), Eng. drone
Skc. doṣā, Eng. dusk
Skt. dam—, Eng. dam
Skt. devara[2], Eng. dear (lover)
Skt. śāda, Eng. sod

(5) Aryan v = Teut. b (not w)

Skt. valka, Eng. bark
Skt. varāha, Eng. boar

The correspondence of this type, some of which have been accepted by authorities, we accept as worthy of condideration. In spite of a little violation of the phonetic law involved in them these cases cannot be summarily rejected as chance

Concluding remarks

[1] Otto Jespersen—Language, p. 296.

[2] Meillet compares Skt. devara with AS. tacor ; but that is also not strictly phonetically valid, because how to connect Skt. v to Teut. c ? 'tacor' must have Aryan dagar.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

agreements, because such cases are too many to be so rejected. We cited here a number of them in the hope that a careful study of them may lead to some modification of the law of first sound shifting, which has already been amended several times.

B. *Some unshiftings considered:*

We shall here discuss a few exceptions to Grimm's law noted above and their probable reasons. One such is Eng. ape.

(a) Ape

The corresponding Sanskrit form is kapi and Gk. kepos, keipos, kebos. The p of the Sanskrit and Greek words appears unchanged in the English word. This is irregular, because according to Grimm's law Aryan p should shift or change to f in Germanic, and according to Verner's amendement the original intervocalic p with accent not on the preceding[1] vowel should shift to b in Germanic.

The extent of unshifting

The regular Germanic form for Skt. kapi should contain an initial h (for Aryan k), and another consonant b (for Aryan p, by Verner's law), but we have neither the initial h nor the medial b. The initial Aryan k is totally unrepresented in the Germanic forms (in this case), and strangely enough, some other IE languages too show the loss of this initial guttural. The following is a list of the available forms:

Its forms in various languages

Ape—ME. ape, AS. apa, Du. aap, Fris. apa, LG. age, ON. api, Sw. apa, Da. abe,[2] OHG affo, MHG & G. affe; W. apa, ab, Ir. ap, apa; OBoh. op, Mod. Boh. opice, ORuss. opica, Russ. obeziyana, Cz. opice, Slovak Serbo-Cr. opica; Gk. kepos, keipos, kebos[3]; Skt. kapi.

---

[1] i.e. immediately preceding.

[2] Germanic k, t, p, f sometimes appear as g, d, b, r in Danish, (Vide Skeat —Principles of English Etymology, p. 86). Though Skeat thinks it occurs in the final position, here it occurs medially.

[3] In Greek, b sometimes alternate with p as in hepta, hebdomos, where d also alternates with t.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The general view held about the phonetic irregularity here is that it is due to borrowing. It is held that the Germanic, Slavonic, and Celtic forms, as shown above, are all borrowed from this or that source. We give below the views separately expressed by scholars in connection with the etymology of Eng. ape.

General view about the unshifting

Individual views

Ape—

(1) Probably borrowed from a non-Teutonic source.
O. Russ. opica is borrowed from Teutonic (Skeat—Etymological Dictionary)

(2) A word of uncertain origin, possibly an imitation of the animal's chatter.
(Encyclopaedia Britanica)

(3) An early Teutonic loan-word perhaps from Celtic.
(Webster's Dictionary)

(4) Probably an adopted word in Old Teutonic.
(NED)

(5) Not a native Teut. word, but probably (like Ir. Ga. ap, apa, W. ab, epa ; OBoh. opice, Sloven opica, Upper Sorbian vopica, O Russ. opica, Russ. obeziyana) borrowed in very early times (apparently with the loss of original initial k) from the East.
(Century Dictionary).

(6) (*a*) Origin unknown, perhaps Celtic.
(*b*) Ir. apa, W. ab are from ME. ape ; W. epa late loan from NE. ape.
(*c*) From Germanic come the Slav. forms—Boh. op, opice, Serbo-cr. & ORuss. opica etc.
(*d*) Russ. obeziana (whence Lith, bezdzione) is from Turk. ebuzine.
(Dictionary of Selected Synonyms from the Principal IE language, p. 188)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(7) 'An early Teutonic loan word perhaps from Celtic (Webster). But from which Celtic language, if indeed from any? Perhaps rather cf. Eg. aafi (a hideous man), gafi, gef (an ape). If, however, ape be the imitator, then a Celtic origin is not impossible; cf. Gael. atharrais (a mimic) .....Mx. arrist (mimic,-ry) (Patridge)

(8) The authorities just quoted call the word (ape) "borrowed", "adopted", "loan-word", "of uncertain origin", or "an imitation of the animal's chatter". The Imperial Dictionary, however, is singular in saying nothing of the sort. Form its treatment of the word it would appear that the word is considered to be a cognate to Skt. kapi, Gk. kepos etc. Here is the relevant extract from that work—

"The word is widely spread; cf. Icel. api, Du. aap, Dan. abe, G. affe, OHG. affo, Ir. & Gael. apa, W. epa, OBoh. op, Mod. Boh. opec; an initial guttural has been lost in all these words, seen in Gk. kepos, Skt. kapi." (IDEL)

(9) Monier Williams has clearly admitted the kinship of the word with Skt. kapi, Gk. kepos etc[1].

Now we are to note the following points:

The views Compared

(i) Out of the nine authorities quoted two (IDEL, SED) consider 'ape' to be a Teutonic cognate to Skt. kapi, Gk. kepos: SED admits it directly by comparing 'ape' with

[1] Vide S E D: "Kapi..... cf. Eng. ape, AS. apa, Gk. kepos, keipos, kebos."

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

the classical words (Skt. kapi, etc.); IDEL does it indirectly by not raising the question of borrowing[1].

(ii) One authority (Ency. Brit.) thinks it to be imitative or onomatopoetic.

(iii) Five consider it to be "probably" borrowed from this or that source. These authorities are quoted in numbers 1, 4, 5, 6, 7 above.

(iv) Only one has (Webster) unhesitatingly declared the word as borrowed.

(v) The upholders of the borrowing view are not unanimous as to the source language (a) Some (Webster, DSS.) propose Celtic; (b) One (Patridge) vacillates between Celtic and Egyptian, (c) One (Whitney—Century Dic.) proposes the "East", (d) One (Skeat) proposes the entire world of languages outside Teutonic; (e) One (NED) proposes absolutely nothing.

All these points make the borrowing theory weak. For at least three authorities (SED, IDEL, Ency. Brit.) are not in favour of borrowing, and most of the supporters of borrwong lend a very weak support, because they say "probably" borrowed. Further, their wide difference as to the source languagr (Celtic, Egyptian etc.) greatly weakens their cause. What is worse, DSS. creates a vicious circle in saying that Eng. ape is borrowed from Celtic, and Celtic (Ir. W.) epa, ab, cpa are borrowed from English, This circle, however, vanishes if any other Celtic dialect can be proved to be the source of the English word.

The word canot be borrowed from Celtic whether insular or continental

[1] For other authorities against borrowing see below.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

That 'ape' is not borrowed from Celtic is proved by the following fact too. A very notable feature of the Celtic languages is the loss of initial and intervocalic p[1]; e.g. Skt. pitar, Gk. pater, Ir. athair; Skt. pūrṇa, L. plenus, Ir. lan, W. llawn Bret. leun; Gk. peri, Gaul. are (beside), Ir. W. Bret. ar.

Again the loss of initial k is not seen in Celtic.[2] Therefore the regular Celtic form of Skt. kapi would be something like kai with initial k intact, but the innervocalic p lost[3]. Then how can we say that Eng. apa (AS.) or any other Teutonic form like ON. api, Du. aap, etc. with the original p preserved but initial guttural lost is borrowed from Celtic which loses the p (kai) but preserves the k?

Further, it has nowhere been stated from which Celtic language the borrowing is made. Patridge raises this question—'From which Celtic language, if indeed from any?—which we have already quoted. It cannot be from the insular Celtic (i.e. the Celtic of Great Britain and Ireland) because the word is found in many European languages and it cannot be supposed that all these languages had borrowed this word from a Celtic language of the British Isles, with which their connection is never heard of. DSS. clearly says that even the English word (ape) is not borrowed from this (insular) Celtic rather the insular Celtic words for monkey are borrowed from Eng. ape. If the English have not borrowed 'ape' from the Celts of their islands, it is futile to think that other continental people borrowed their

---

1 Encyclopaedia Britanica on the Celtic Language.

2 Indo-European q, however, is replaced in some Celtic dialects by p; e.g. L. quattuor, Gaul. petor, W. petguar, Bret. pevar, but Ir. cathir; L. quinque, W. pump, but Ir. coic. Hence the division of Celtic as P—Celtic and Q—Celtic. Q=velar k; k in kapi is a simple guttural (not velar) because it is the same in Sanskrit and Greek, while original q is differently represented by Sanskrit and Greek.

3 The Ir. and W. forms (ap, apa; ab, epa) deviating from the norm (kai) may therefore be regarded as borrowed from English as suggested by DSS.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

word for ape from them. Therefore borrowing from the insular Celtic goes out of the question. Now we shall have to see whether the other alternative i.e. borrowing from the continental Celtic can be maintained. The suggestions, 'early loan word', 'adopted in Old Teutonic' 'borrowed in very early times' etc. also point rather to the continental Celtic, if a Celtic dialect at all is to be the source, because the Teutonic people were in contact with the Celts in the continent in very early times i.e. in the centuries preceding the Christian era[1]. Now let us see how far a continental borrowing (from Celtic) can be justified. Prof. Skeat holds that sound shiftings may apply even to a borrowed word, provided the word was borrowed at a very early period[2]. As an example of this he says AS. henep (whence Eng. hemp) was borrowed from Gk. kannabis at a very early date and so there is regular sound-shifting in the AS. form (henep ; AS. h for Gk. k ; AS. p for Gk. b). But whether the AS. word be borrowed from Gk. kannabis or Latin cannabis, it is a later borrowing than the supposed borrowing of 'ape' from the Celts. For the Teutons first came in contact with the Celts and then with the Romans[3], and the Greek or the Roman words which the Teutons adopted at the time must be through Roman contact, because the Teutons were never in direct contact with the Greeks. Then how is it that a late borrowed word (henep) exhibits sound-shifting while an early borrowed one (ape) does none ? Thus it is proved that 'ape' is not borrowed from the early continental Celtic too.

Borrowing from Egyptian untenable

The suggestion by Patridge that 'ape' may have been adopted from Eg. gafi, gef (an ape), aafi (a hideous man) is not acceptable, bacause the Indo-European peoples were certainly not lacking a word for "monkey" so that one of them (i.e. Teutons) had to go outside the fmily for such a word. Sanskrit has kapi,

[1] Tonnelat—A History of the German Language, p. 21.

[2] It is better to say that sound-shifting takes place in borrowed words if the words were borrowed before or during the sound-shifting period, but not later than that.

[3] Tonnelat—A History of the German Language. p. 21-22.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and Grek kepos, keipos, kebos for monkey. Why should not the other IE peoples possess this word, which is the name of an animal from which they (and the entire mankind) are descended (according to Darwin)? The animal could not have been absent from the home of the IE people several thousand years ago when there were fewer towns and villages and more jungles all the world over. Eng. monkey is a comparatively recent word, not found in Anglo-Saxon or even Middle English. In those days the ape must have been a thing of every day experience to the IE peoples (and to all others) and so ethey must have got a name for it. Should we suppose that the ancient name (for ape) is lost and the words like ape, apa, api etc. current among the Teutons, Slavs, and Celts are later borowings from the Egyptian language, or from the vague "East" proposed by Whitrey? But that is impossible. Thus the borrowing theory seems to fail.

Other authorities against borrowing

Dr. Mary Serjeantson and Sweet seem to regard 'ape' as a native English word, not a borrowed one.[1]

Onomatopoetic theory rejected

Ape cannot be an onomatopoetic word; it cannot be the imitation of a monkey's cry. Monkeys do not cry like a-p-e, a-p-e.

The world cannot ce called cognate either

Yet we cannot all at once call Eng. ape (or a corresponding form of any other Germanic language, like ON. api, Du. aap, etc.) to be a Teutonic cognate of Skt. kapi and Gk. kepos, because of the phonetic difficulties, i.e. the unshifting of p and the loss of the initial consonant. The loss of a sound is not a serious obstacle, if the existing sounds conform to the relevant phonecic laws. Thus Goth sibun is looked upon as the parallel form to Skt. saptan and Gk. hepta, though the Goth. form has

[1] Vide. Serjeantson—A History of Foreign Words in English, which does not mention ape, and Henry Sweet—Students' Dictionary of Anglo-Saxon, which does not state that AS. apa is a borrowed word, though it always points out cases of borrowings.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

lost the t, simply because there is no other phonetic difficulty (there being s for s, b for p according to Verner's law); Skt. a ś r u is compared to Gk. dakru and L. lacrima[1], though the Sanskrit word has not the initial d seen in the Gk. form intact, and in the Latin form it is modified to l, because there is no other phonetic difficulty (Skt. ś for Gk. k, L.c is all right). Skt. aśru is therefore regarded as standing for daśru, and as a cognate to Gk. dakru. If, in this way, we had, instead of AS. apa, a form like *afa or *aba[2] it would at once have been accepted as a cognate to Skt. in spite of the loss of the initial consonant. Since we do not have it, but have a different sort of form (i.e. apa), the unshifting of p combined with the loss of the initial consonant in the actual form stands as a great bar to its recognition as a cognate form.

because of the unshifting and loss of initial guttural

But is Germanic sound-shifting realy a categorical imperative, that is, must all the nine Aryan stops[3] shift to other sounds in Germanic in all circumstances? Grimm thought that allAryan k, t, p shifted to Germanic h, th, f. Verner showed that under some circumstances Aryan k, t, p shifted to g, d, b in Germanic. But others pointed out that there were circumstances in which Aryan k, t, p shifted neither to h, th, f nor to g, d, b, but remained as they were. These are: (1) the combinations sk, st, sp, ht, ft etc. (e.g. Skt. stṛ, Eng. star; Sk. kṣata for *skata, Eng. scathe; Skt. spṛh-, Eng. spring etc.) (2) Prof. Skeat contends that there are some cases where Aryan p has remained unshifted though not in any combination, and such are: Skt. upa, Eng.

sound-shifting not a necessary mark of cognate words

Circumstances for unshifting in cognate words

[1] Lacrima for* dacrima; the change of d to l occurs in Latin. Vide Giles-Comparative Philology p. 126.

[2] 'afa' according to Grimm's law (Teut. f: Aryan p); 'aba' according to Verner's law (Teut. b: Aryan p with accent not on the immediately preceding syllable).

[1] gh, dh, bh; g, d, b; k, t, p.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

up, Goth. iup ; Skt. upari, Eng. upper etc. Skeat has not stated what circumstances led to such unshiftings, Wha the has said is only that "there may be some special cause, such as accent, to account for such exceptions to the general rule[1]." (3) Max Muller points out that medial and final positions are unfavourable to sound-shifting. For he says, "Grimm's law is most strictly enforced on all initial connsonants, but much less so on medial and final consonants[2]." Now, the statement that Grimm's law is less strictly enforced on medial and final consenants means that the medial and final consonants sometimes shift and sometimes not. But Max Muller has not stated under what circumstances the medial and final con sonants choose not to shift. Their medial and final positions cannot be wholly responsible for their unshiftings, because shifting also takes place in these positions. Finally, the comparison of Skt. patha, Gk. patos with Eng. path, by Skeat and others, which shows the unshifting of p even in initial position, takes away all responsibility for unshifting from the positions. When unshifting occurs in all the three positions—initial, medial and final—no particular position can be held responsible for any unshifting. The real causa mali for the unshiftings must be something else. Whatever the cause, the thing remains that occasional unshifting of Aryan consonants in Germanic is admitted by scholars, whether it is in conjuncts or anywhere else.

Unshifting in cognate and borrowd words causes difficulty in their differentiation

Now the difficulty before us is that while occasional unshiftings in cognate words have been admitted, the circumstances leading to them have not been conclusively determined, so that we cannot know whether a given unshifting is to indicate a cognate or a borrowed word. How can we categorically state that the unshifting of p in 'ape' is an indication of borrowing, seeing that unshifting occurs in cognate words too ? Besides, shifting may occur even in horrowed

[1] Skeat—Principles of English Etymology, p. 137.

[2] Max Muller—Lectures on the Science of Language, vol. II, p. 242.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

words, whether borrowed early or late. Shifting in early borrowing is instanced by Eng. henep (AS.), hemp from Gk. kannabis. Shifting may be seen in the following late borrowings too. These words were borrowed into English from various living languages of the world roughly within the last two hundred years. In some of these words the spelling remains the same, but sound-shifting takes place in pronunciation. In some, sound-shifting has made its appearance both in spelling and in pronunciation.

Occasional shifting in borrowed words give them a cognate look.

1. Examples where sound-shifting occurs only in the pronunciation of borrowed words are :—

Instances of shifting in borrowed words

	Spelling of the borrowed word	*English pronunciation*[1]
Indian words :	bhang	bang
	bhisti, bheesty	besti
	dharma	darma, derma
	dhobi	dobi
	dhoti	doti
	ghat	gawt
	ghee	gi
Semitic words :	ghazi	gahsi
	ghoul	gool
European words :	gherkin	gerkin
	ghetto	getto
	ghibelline	gibelline
	ghost	gost
	ghastly	gastly, gahstly

2. Examples where sound-shiting occurs both in spelling and in pronunciation of borrowed words are :—

[1] Vide Concise Oxford Dictionary; English Pronouncing Dictionary etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Original word	*Anglicised form and pronunciation*
Beng. Hindi	dhuturā / dhaturā (fr. Skt. dhustura)	datura[1]
Turk.	aghā	aga[2]
Beng. etc.	bhāṇḍārī	bandaree[3]
Beng. etc.	dobhāsi	dubash[3]
Beng. Sylhetti. Hindi	gādhā, / gāddhā / gādhā (fr. Skt. gardabha)	gudda, (Scotch. cuddy)[3]
Hindi. Marathi	bhiṇḍi / bheṇḍi (Skt. bhaṇḍi)	bendy
Beng.	Dhākā (the capital city of EastBengal) (fr. Skt. dhakkā,[4] a trumpet)	Dacca

[1] Serjeantson—History of Foreign words in English, p. 222.

[2] Ibid. p. 233.

[3] Vide Hobson Jobson.

[4] Bhaviṣyapurāṇa, Brahmakhaṇḍa, Chap. XIX:

Vṛddha-Gaṅgā-taṭe Veda-varṣa-sahasra-vyatyaye
sthāpitavyañca yavanair Jāṅgiraṁ pattanaṁ mahat
tatra devī Mahākālī *Dhakkā*-vādya-priyā sadā
khyāsyanti pattanaṁ *dhakkā*-saṁjñakaṁ deśavāsinah.

According to Hobson Jobson (p. 312, on Dhawk)"the dhāk tree possibly gave its name to Dacca", that is, the city Dhākā was named after the dhāk tree which grew in large numbers there. But it is not clear what tree is meant by that name, no tree being called dhāk now-a-days. It (H. J.) further informs us that "Imperial Gazetteer suggests Dhakeswari, the concealed goddess", which means the name of the city (Dhākā) was derived from the name of the local godess (Dhākeśvarī). But it is better to explain Dhākeśvarī as coming from Dhakkeśvarī fr. dhakkā (drum)than from dhākā (concealed).

An earlier name of the city was perhaps Davāka mentioned in the Allahabad Stone Pillar Inscription of Samudra Gupta, along with the word Samataṭa which is identified with the Bengal Plains. But the Eng. Dacca cannot have been borrowed from Davāka, because that name was long obsolete, and the name Dhākā was current at the time when the British arrived in India.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The above examples are all those of sonant aspirates shifted to simple sonants in English. But other sounds also shift in borrowed words :—

Original Word	*Borrowed form in English*
g shifted to c(=k), and th to t :	
1. Skt. Jagannātha	... Jaconet, Jekanat
2. Beng. & Hindi. thānā (fr. Skt. sthāna)	... tana[1], thana
3. L. Graeci	... O. E. crecas, Goth. krekos
k shifted to g	
4. Beng. & Hindi. ṭhākur (Skt. ṭhakkura)	... Tagore
5. Tamil. palaiyakkaran	... Poligar (a feudal chief in South India)
b shifted to p	
6. Fr. abricot, Sp. albaricoque	... apricot

Many more inetances may be found of borrowed words undergoing sound-shifting of every sort. Why should not the borrowed sounds shift ? (I) If the borrowing people are incapable of or averse to certain sounds, these sounds will always shift to other sounds when borrowed. As for example, the sonant aspirates are repugnant to the Western people, as a result of which they have replaced the original medial aspirates by other sounds[2], and are doing so even today in their borrowing as shown above. We, therefore, say that the medial aspirates of any language will always be shifted to other approximate sounds in the European languages, as long as their present habit of pronunciation continues.

Why should not the borrowed sounds shift ?

(2) Much depends upon the way in which a word is borrowed. If a word is borrowed from the utterance of the

[1] Hobson Jobson.

[2] Tenuis aspirates in Greek ; medials or the spirant f in Latin ; medials in the other European languages.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

foreigner, there is a great chance of mispronunciation in the reproduction of the word by the borrower, because it is not easy to ascertain what the actual word is behind the hurried and indistinct pronunciation of a foreigner. Max Muller has illustrated this point. He says—"It is difficult to say whether the Hidatsas, (An Australian tribe) pronounce mia, wia or bia for mother ; dopa, nopa, lopa or ropa for two[1]." We may think that we have heard bia, but it may be really wia. We thus turn the w to b. In this way borrowing from the spoken form of lauguage often leads to transformation of original sounds. Borrowings from written texts of a foreign language by literary men afford less chance of such sound-transformations, because here the borrower sees the spelling or every constituent sound of the word distinctly. But the possibility of transformation cannot be entirely ruled out even here, because the spelling is not always a safe guide to pronunciation. We have not the phonetic spelling every where, so that a spelling may allow several pronunciations, and the borrower may not catch the right one. Very few people can say what the correct pronunciation is of the following German words: Deutsch, stadt, Schmidt, pfad. Whatever their pronunciations, it is ten to one that they will undergo sound-shifting, if borrowed, because the spelling will delude many.

We have shown that borrowed words (early or late) have actually suffered soundshifting, and that they may do so always, if compelling circumstances are there. Thus both in cognate and in borrowed words we have shifting as well as unshifting. Therefore neither shifting nor unshifting is a distinguishing mark of either. As from the shifting in AS. henep we cannot call it a cognate to Gk. kannabis, so from the unshifting in Eng. star we cannot call it a borrowing from Skt. str, a star. Therefore we cannot call AS. apa (whence Eng. ape)

As such either by shifting or by unshifting we cannot tell borrowed from cognate words.

[1] Max Muller—Lectures on the Science of Language II. p. 185.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

a borrowing from Skt. kapi or Gk. kepos, simply because there is an unshifting of p in the AS. word. We do not say that it cannot be a borrowed word. What we say is that from the unshifting of a single sound we cannot be sure of borrowing. The evidence is not sufficient to justify us in drawing such a conclusion.

Unshifting of p in 'ape' leads us nowhere

But when all the circumstances which lead to unshifting in cognate words are discovered, it will no longer remain a problem to distinguish between a cognate and a borrowed word.

So much for the uneshifting of p in 'ape'. The loss of the initial guttural would have been looked upon as immaterial (as the loss of an initial dental in Skt. aśru), were it not for the same loss appearing in all the corresponding forms of the European languages, such as ON. api, Du. aap, etc. stated above. Why should so many people commit an ommission ? This proves that not all these forms are either cognate or borrowed from the original. All these forms cannot be cognate because we cannot suppose that the elision of the initial sound was a necessity. If some form, for some reason or other, came to lose a sound, the other forms need not have done it. The same form of mistake in many indicates copying or borrowing from a mistaken neighbour. So it may be that the oldest among the European words for 'ape' is a cognate (to Skt. kapi, Gk. kepos), and the other words are copied or borrowed from that word, but not from the Sanskrit or Greek word. If they had borrowed from the Sanskrit or the Greek word, all of them would not have done the omission. Therefore the omission in all means borrowing from one who had already omitted. The original word with omission from which others borrowed their words, again, need not necessarily be a cognate word, as has been said above. It may be a cognate, or it may be a borrowed word. In the present state of our knowledge we cannot say to which category it falls, because, as we have already stated, a cognate and a borrowed

What does the loss of the initial guttural indicate ?

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

word both may have unshiftings and omissions. Unshifting in cognate words is instanced by Eng. star, Skt. stṛ; Eng. up Skt. upa (Skeat); Eng. look, Skt. lok (MW) etc. Omission of an initial sound in a cognate word is seen in Skt. aśru (Gk. dakru).

The net result of this discussion, therefore, is that one of the European forms for 'ape' stands a fair chance of being cognate with Skt. kapi and Gk. kepos, but that all other forms must be regarded as borrowed from that form and not from the Sanskrit or the Greek form. Whitney's view that the English, Irish, Welsh and Slavonic forms may be borrowed from the "East"[1] is not acceptable if he means by "East" Sanskrit or Greek, because the uniformity in omission of a sound in so many languages in their borrowing cannot be justified[2]. But he has not expressed his view about the other Teutonic forms like ON. ap, Du. aap, Da. abe etc. If he means that those forms are also borrowed from the same source, we reject his view on this same ground, adding that we have shown that all the forms cannot have been borrowed from the original, but that some forms must be borrowed at second hand i.e. from an already borrowed form. Again, if he means that the other Teutonic forms are not borrowed (which probably he does not mean), that is also not acceptable, because we have shown that not many but only one form can be regarded as not borrowed or cognate. How can so many cognate forms (or borrowed forms) have the common lapse of dropping an initial consonant?

One form may or may not be borrowed; the rest are definitely borrowed.

Whitney's view criticised

---

1 Vide Century Dictionary quoted above.

2 But if he means by "East" any other Eastern language which possesses a similar word for 'ape' without an initial consonant, then his view deserves consideration. But a language with such a word is not yet found. If there were any, Whitney himself would have pointed it out. Egyptian 'aafi' suggested by Patridge is not acceptable, because it does not stand for 'ape', but 'a hideous man'; and Eg. gafi, gef (ape) cannot be regarded as the source of 'ape'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

That one Germanic form stands a chance of being cognate gets strengthened from the following considerations too : The unshiftings in some conjuncts such as st, sp etc. have received general recognition. Prof. Skeat and Monier Williams have pointed out some other unshiftings (such as Eng. up. Skt. upa, etc. stated above) which yet await recognition. Max Muller has spoken of unshiftings in medial and final positions (already referred to). But none of these unshiftings are satisfactorily explained, if explained at all. As regards the unshifting in conjuncts it is said that the first member of the conjunct protects the second member against the operation of the sound-shifting. But this is nowhere regarded as a cause of exception to phonetic laws.

The case for cognate relation of 'ape'

The causes that are generally assigned to the exceptions co phonetic laws are : (1) borrowing (2) analogy (3) onomatopoeia (4) operation of other "correspondence systems"[1] or laws. The exceptions to Grimm's Law in Eng. bind (Skt. bandh-) ; Eng. dough (Skt. dih-) are due to the operation of Grassmann's Law, and those in Eng. faeder (AS.) modor (AS.), Goth. fadar (Skt. pitar, mātar) due to Verner's law. (5) The freedom of human mind[2] is regarded as another cause of phonetic exceptions. By this is meant that any individual or a group of individuals can make any amount of departure from the standard pronunciation, if they like. This is, so to eay, a philological liberty of speech. Thus great writers and influential speakers may coin and popularise many new forms otherwise inadmissible to language. These are generally enumerated as causes of exceptions to phonetic laws. But a conjunct as resisting the operation of a phonetic law is not inluded anywhere. We had better explain the conjunct-unshiftings as well as the other unshiftings pointed out by Skeat and others by any one of the

---

[1] Gray—Foundations of Language, p. 83.

[2] Taraporewala—Elements of the Science of language, p. 118.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

five causes stated above. But by which one ? We say dialect-borrowing. We have forms borrowed from other languages as well as from other dialects of the same language. A language generally consists of several dialects one of which for some reason or other gets the upper hand and becomes the standard language. But though the other dialects are thrown into the dark background, some of their words may find way into the standard speech, whether for the special charm they bear or the lack of appropriate words in the standard dialect. These words in the standard language borrowed from a dialect of its own may retain their dialectal peculiarities and become exceptions to the phonetic law prevailing in the standard language. For example, the German word for cow is kuh which is irregular. According to Grimm's law we expect a German kh or kch for Eng. c or k, due to a second sound shifting. But here we have Eng. c : G. k. But investigation reveals that Kuh is borrowed from the Franconian dialect in which the second sound-shifting has not taken place very widely, and the Alemannic dialect in which that shift has been carried to its farthest extent[1] possesses the regular form 'Kchu.' Thus dialect-borrowing presents phonetic exceptions.

Unshifted words may be dialect borrowing

The existing Teutonic dialects[2] are all effected by the first sound-shifting, so that if we find an unshifted form in one language, like Eng. star, we cannot at once call it a borrowing from some other dialect. But one thing is to be noted. We do not possess all the Teutonic dialects that once existed. Though we possess a large number of them, some are definitely lost. For example, of the four known dialects of Anglo-Saxon only West Saxon has come down to us in its entirety. The other dialects—Northumbrian Mercian and Kentish—have

All Teutonic dialects do not exist

[1] Gray—Foundations of Language, P. 349. Alemannic, Bavarian and Lombard—these three dialects bear the brunt of the second sound-shifting.

[2] Excluding German, which has both the shifts.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

reached us only in fragments. Again, "many" dialects of West Germanic and North Germanic have come down to usi; but it is strange that we have only one dialect of East Germanic, which now goes by the name of Gothic. Probably it is not the entire Gothic language, but only a dialect of it. Says Prof. Tonnelat[1]—

Gothic is only one of the many dialects of the Goths

"East Germanic we know only through Gothic. Moreover, out of the different forms which the language of the Goths must certainly have assumed during many centuries and numerous migrations, only one has reached us, namely the one in use in the fourth century in the Balkans, not far from Constantinople."

The existence at one time of many Gothic dialects is here admitted. It is also quite reasonable to think that the Goths who had spread over an extensive region of Europe must have had several dialects spoken in different regions. That these dialects must have differed widely from one another is also admitted by the same writer. Speaking of the Gothic language as represented by Ulfilas's Bible written in the Balkans he says[2]—

> "There is no doubt, however, that if we had texts of the same period written down in other regions, and amongst populations long separated from the other Goths, we should be confronted with a diversity of speech and dialect similar to that of the other Germanic groups".

'The diversity of speech similar to that of the other Germanic groups'—is noteworthy. Of the other Germanic groups West Germanic is the more imporcant for its diversity and wide range. But in that group one of the diversities is a sound-shifting (the second one) very imperfectly carried out. Are we

---

[1] Tonnelat—A History of the German Language, p. 42.

[2] Ibid, p. 43.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

to expect similar things in the lost Gothic dilaects ? Though not a second sound-shifting, perhaps we may expect an imperfeccly carried out first sound-shifting in those lost dialects. This assumption gains ground from the following considerations : (1) The Gothic that we find in Ulfilas's Bible was the language of the Goths of the Balkans where the Goths had migrated from Germany during the first century A.D.[1] But more Goths had stayed on in Germany and its neighbourhood. Tonnelat has admitted the dialectic divergence among the Goths of various regions. We think all the Gothic dialects probably fell into two broad divisions : (i) The Gothic dialects of Germany and its neighbourhood (ii) The Gothic dialect of the Balkan Peninsula. The differentiating principle was the extent of sound-shifting. While the Balkan Gothic underwent complete shifting, the other Gothic dialects, were less affected with the shifts. This can be inferred from the fact that all the Gothic dialects under the first head have utterly disappeared. But why did they disappear ? It may be that all other Germanic dialects including Balkan Gothic with their new sound-shifting (the first one) were one step ahead of the Gothic dialects which were unaffected or ill-affected with the shifting, and therefore these Gothic dialects came to be looked upon as old-fashioned, which gradually fell into disuse and extinction[2]. The Gothic of the Balkans survived its fellow dialects because it was keeping pace with the general Germanic trend towards newer sounds in place of the old. But it too could not last long, because newer trends appeared in the Germanic languages (i.e. the second sound-shift), and it failed to cope with them. Because of the spread of the new trend i.e. the second sound-shifting in a major portion

Lost Gothic dialects imperfectly affected by sound-shifting

[1] Ibid. p. 42.

[2] Leonard Bloomfield in his "Lanuguage (p. 452) says that the Gothic of Ulfilas's Bible represents" a more learned stratum of Speech," which suggests that the other dialects must have been more homely. This is in tune with our proposition that these dialects were less affected by the sound shifting. Even the spoken form of Ulfilas's Gothic perhaps had some homely or irregular forms which he had regularised in his solemn work.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

of Germany, the Gothic language of Ulfilas also fast became old-fashioned and dead. The other Germanic dialects that did not undergo the second shift too, would in all probability have met the same fate as Gothic, but that these dialects had formed a cluster or strong group in the west and to the north of Germany, and therefore they could defy the new trend. These dialects were many and geographically close to one another, so that when the second sound-shifting pervaded the major portion of Germany, there was no feeling of isolation or being out-fashioned among these dialects, which, therefore, continued as before. (2) It is said that the Gothic language (of Ulfilas) is the link between the modern Western European languages and the Sanskrit language[1]. Now, if this Gothic with all its sound-shiftings can be regarded as the link between Samskrit and the European languages, should we not suppose some other dialectal variations of this language (Gothic) to be the more perfect links, with the sound-shifting wholly or partly wanting in them? (3) As in the second sound-shifting some Germanic dialects have been much less affected than the rest, so in the first sound-shifting we can reasonably expect some dialects to be less affected. But where are they?

Unshifted Germanic sounds may be borrowed from lost Gothic

Thus establishing that some Gothic dialects, now extinct, were wholly or partly unaffected by the first sound-shifting, we like to argue that some of the unshifted forms in the present Germanic dialects (except High German) may have been borrowed from the extinct Gothic dialects, where the unshiftings were general, not exceptional.

Loss of the initial guttural accidental or due to lack of stress

If we believe in the sometime existence of the said unshifted Gothic dialects, we may also believe that A.S. apa, ON. api, and the other Germanic words for 'ape' were borrowed from that Gothic. The absence of the initial consonant in the borrowed forms would suggest the Gothic

[1] Calvin Kephart—The Sanskrit Language—its origin, composition, and diffusion, p. 52.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

original to be devoid of the same consonant. Let us suppose that it was *api. The loss of the initial guttural in the Gothic form may be accidental. Or we may account for it in the following way: Skt. kapi is accented on the final syllable. As the other Germanic people were stressing the initial syllable of every word with the result that the unstressed syllables were weakening and disappearing, so the extinct Gothic dialects were probably stressing the originally accented syllables with the same result of weakening and loss of the unstressed syllables. Kapi being accented on the last syllable, the first syllable was unstressed, and as a result, the initial k was finally lost. It is remarkable that where Celtic also has lost an initial consonant, it is in the unaccented syllable: cf. Skt. pitár, Ir. athair; Sktá. pūrṇ, L. plenus, Ir. lan; Gk. perí, Gaul. are, Ir. W. Bret. ar.

Celtic has lost unstressed syllables

Last but not least, the words api etc. have a Gothic look. For in these words we have the vowels 'a' and i, and not e or o as in Gk. kepos, keipos, keibos; cf. A.S. apa, Fris. apa, Sw. apa, ON. api, D aap, Ir. ap, apa.

Besides, apa, api etc. have a Gothic appearance

The consideration of the Slavonic forms, however, leads to a different conclusion. The Slavonic forms are peculiar in beginning with the vowel o and having a guttural in the last syllable (cf. ORuss. opica, Serbo-cr. opica, Cz. opica, Boh. opica). DSS. holds that the Slavonic forms are borrowed from Germanic, but we like to point out another possibility. The Slavonic forms may be cognate, or preferably derived either from the Sanskrit or the Greek form, especially the former, by a metatheses. Skt. kapi thus gives pika; then by prosthesis we may have opika, which may finally appear as 'opica. From this 'opica' the Germanic forms (apa, api api etc.) may well have been borrowed with the loss of the final

What do the Slavonic forms indicate ?

Slavonic forms may be cognate with or borrowed from Sanskrit, and from Slavonic the word passed west-wards.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

syllable due to the Germanic stress accent on the initial syllable. The Celtic forms (apa,epa, ap) may then have been borrowed from the Germanic forms.

This explanation perhaps is the most satisfactory. It accepts Whitney's view in a modified way that the English, Irish, Welsh, and the Slavonic forms are probably borrowed from the "East", and the view of DSS. that the Ir. and W. forms are borrowed from English. Whitney does not explain his "East". We say that it may be a relative East with Sanskrit at the beginning. This process of borrowing is more natural than any other borrowing theory, such as Germanic borrowing from continental Celtic, Slavonic and insular Celtic borrowing from Germanic. In our theory the borrowing is from east to west throughout the whole process. The Slavonic people are the easternmost in Europe. They get their word from the far eastern language, Sanskrit; from Slavonic the word goes to the more western races i.e. the Germanic, and from some Germanic races (i.e. the Anglo-Saxons) the word passes to the Celts of the British Isles.

Conclusion

Borrowing from relative "East"

(b) Path—ME. path, peth, A.S. paeth, path (pl. pathas), OFris. path, pad, Du. pad, LG. pad, OHG. pad, phad, phath, fad, pfad, MHG. phat, G. pfad, Russ. puti, Gk. patos (path), patein (to walk), L. pons, acc. pontem (a bridge, orig. a path), Av. path, patha, pathan, Skt. patha, pathi, panthan. The word does not occur in Gothic and Scandinavian.

Its forms,

As regards the origin of Eng. path the following views are held:

(1) The word cannot be cognate with Skt. patha, panthan, Gk. patos, etc. For Gk. patos requires a Teut. *fath. If connected at all, it must have been borrowed at a very early period, mediately from the Greek or immediately from a

Its etymologies proposed by various authorities.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Scythian source.cf. hemp, supposed co have been borrowed in early times under similar conditions (Century Dictionary).

(2) Of uncertain, possibly Iranian, origin ; cf. Av. patha. (Webster).

(3) Of Scythian origin, cf. Av. patha. (Patridge).

(4) The Teutonic words (path etc.) recall Gk. patos, patein, Sanskrit root path-(to go) ; yet it is difficult to see how they can be connected. (IDEL)

(5) A common West Germanic word (not occurring in Old Norse and Gothic). The forms show that the word must have existed in WG. before the Christian era. Ulterior origin unknown. WG. path hae been compared with Gk. patos and Zend path, but to these it could be related only as a borrowed word, which, with a word of suh a sense is most unlikely. On the other hand, the occurrence of original initial p in Teutonic is uncertain ; if this is an example, path would correspond to pre-Teut. *bat-, which has suggested the root of L. batuere (to beat)'. (NED)

(6) Eng. path and G. pfad, if connected at all with Skt. panthan, Gk. patos, L. pontem, must be regarded as very early borrowings from Gk. patos or possibly from Scythian.

(Lanman's Sanskrit-Reader)

(7) Cognate with Skt. patha, Gk. patos, L. pons, acc. pontem, (Skeat—PEE. p. 137 ; Oxford, 1892). Skeat, however, is silent about any such connection in his earlier work—The Etymological Dictionary (1879-1882).

Summary of the views

Of the seven authorities cited, three (Century Dic., Lanman, Patridge) regard the word as borrowed ; one (Webster) thinks it to be "possibly" borrowed ; one (IDEL) does not speak of borrowing, but states only that it is difficult to connect 'path' with Gk. patos or Skt. path-(to go). This probably indicates a faint conception that kinship exists between, path

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

and Gk. patos or Skt. patha. The views of the remaining two authorities, N E D and Skeat, are conspicuous. NED holds that 'path' is neither borrowed from Gk. patos or Skt. patha, nor cognate with them. It is an West Germanic word (because it does not occur in East Germanic or Gothic, and North Germanic or Old Norse, Danish, Swedish, Norwegian, Icelandic) which comes from a pre-Teutonic *bat comparable to L. batu ere (co beat). Skeat is the only authority who regards the word as cognate to Skt. patha and Gk. patos etc. The phonetic difficulty in such a connection (Teut. p : Aryan p) he explains away. His opinion is that the p has remained unshifted in this case and some other cases for some special reasons yet to be discovered[1].

Borrowing from Indo-Iranian is the best of all borrowing theories

If we are to regard the word as borrowed, it is better to think of borrowing from Sanskrit or Zend than from Greek or any other source. For path has the same sound as the corresponding Zend and Sanskrit words, whereas the Greek word (patos) is a bit different. If we compare Eng. path with Gk. patos, we find—(i) Gk. p : Eng. p (2) GK. t : Eng. th, where the p : p relation may be a sign of borrowing, but the other relation, t : th, indicates kinship. The unshifting of the initial p, and the shifting of the medial t become a puzzle, so that the word can be called neither cognate nor borrowed with certainty. On the strength of the examples given above of partial sound-shiftings in borrowed words (such as Beng. Dhākā, Eng. Dacca, etc., where Beng. dh shifts to Eng. d, but Beng. k-sound remains the same in the English word, though written-cc-) we may accept 'path' as borrowed from Gk. patos, in which case also there is partial shifting. But we cannot do it, because we can derive 'path' without any trouble from Sanskrit or Zend patha, path-. We therefore say if borrowing is to be maintained, borrowing from Sanskrit or Zend, not from Greek, is preferable.

[1] Skeat—Principles of English Etymology, p. 137.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The contention of N E D that 'path' is a West Germanic word comparable with L. batu-ere (to beat) can hardly be supported, because it severs all connection (of 'path') with the Sanskrit, Zend, and Greek words of the same sound and sense. It denies kinship between the Germanic path etc. and Skt. patha etc. on the ground of phonetic difficulty i.e. unshiftig of p in the Germanic words. This difficulty could be met by admitting borrowing of the Germanic words from Sanskrit, Zend or Greek, as others propose. But N E D denies even this relation (borrowing) saying that a word of such a sense need not have been borrowed from outside. By this it probably means that 'path' is a common word of constant use and hence it must have existed in the vocabulary of West German, so that there was no need of borrowig it from any quarter. But we say that the existence of 'path' in West Germanic was not indispensable because there was another word in Teutonic to carry the same idea, and that is 'way' (AS. Du. G. weg). Therefore it cannot be said that 'path' cannot be a borrowed word and must be a WG. word (connected with L. batu-ere).

NED'S View refuted.

But if 'path' is to be regarded as a native Teutonic word, it seems better to accept Prof. Skeat's suggestion that it is akin to Skt. patha and that the shifting of p has not taken place here for same hidden cause than to derive it, after N E D, from a pre-Teutonic *bat compared to L. batu-ere (to beat). We argue like NED that if a word of the sense of 'path' cannot be regarded as borrwed, it also cannot be regarded as cognate to L. batu-ere which means quite an out-of-the-way thing (to beat). We have made it clear in the introduction that we cannot connect two words as cognates only by phonetic laws and that the consideration of sense also is essential. If the senses of the words connected simply by phonetic laws differ widely, the connectioni cannot be maintained with any seriousness. For example, the following

Of the 'cognate' theories Skeat's is preferable.

Only phonetic laws cannot prove cognate relatiən.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

words can be phonenically connected, but their connection is never recognised or recognisable :

	Eng.	Skt.
1.	tree	d ā r ā (wife)
	(tree is connected with Skt. dru and dāru)	
2.	be	bhī-(to fear)
	('be' is connected with Skt. bhū-)	
3.	brew	bhrū (eye-brow)
	(brew' is connected with Skt. bhur-(to stir) ; and Skt. bhrū with Eng. brow)	
4.	birch	b h a r g a (brilliance)
	('birch' is connected with Skt. bhurja ; and Skt. 'bharga' with Eng. 'black')	
5.	dough (A.S. dah)	dah-(to burn)
	('dough' is connected with Skt. dih-, to besmear ; and Skt. dah- with Eng. day, A.S. daeg)	
6.	eat	ad (pronoun, meaning 'this, as in ad-bhuta)
	('eat' is connected with Skt. ad-, to eat)	
7.	sweat	svad-(to taste)
8.	sweet	svid-(to perspire)
	(sweat and sweet ar connected with Skt. svid-and svad- respeccively)	
9.	wet	veda
10.	ward	vṛdh-
11.	wise	visa (lotus-stalk)

More examples can be given. That the connections between the above pairs are not recognised is ample proof of the fact that phonetic laws alone cannot determine cognate words, but the agreement in sense at least to some extent is also necessary. The difference in meaning, if there be any, should be *svagata* or *sajātīya*, but not *vijātīya*. If of the two connected words one means a tree and another a stone or some other thing of remote meaning, the connection cannot be insisted upon inspite of a phonetic agreement. The above examples will show it clearly. Can we connect Eng. wet with Skt. veda (knowledge), though we have full phonetic agreement (w : v—e : e—t : d) ?

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

We therefore cannot accept the view that Eng. 'path' may be connected with L. batu-ere (to beat), where the senses are *vijātīya*.

Is the word cognate or borrowed ?

As to the question whether the word is borrowed from Skt. patha, Zend, patha or Gk. patos, or cognate with them we say—

(i) All authorities are not in favour of borrowing. Skeat plainly calls it cognate ; NED calls it a native Teutonic word coming from pre-Teut. bat-, which may be compared to L. batu-ere. IDEL does not speak of borrowing, but seems to regard it a cognate word, because it says 'path' recalls Gk. patos and Skt. path-(to go).

There is no satisfactory proof that the word is borrowed.

(ii) There is no recorded evidence that the word was borrowed. The works like Serjeantson's History of Foreign Words in English, Subba Rao's Indian Words in English etc. do not speak of 'path' as a borrowed word.

(iii) The word is seen in as many as five IE languages-Sanskrit, Zend, Greek, Latin and Slavonic. This means that the word is Aryan and widely spread. So it can be expected that the Germanic branch too may possess the word. NED thinks it a native Germanic word, but having no connection with Skt. patha, etc. But the spread of the forms patha, patos etc. in the five aforesaid languages paves the way for the assumption that a similar form, if found to exist in any other IE language, is a cognate to the other forms.

(iv) From Gk. patos, L. pontem, Russ. puti we can see that the original form possessed a p and a t. Skt. and Zend th is for original t. In the English form we expect f and th for original p and t ; but actually we have p and th. The difficulty therefore is with the p only, which should have shifted to f. The shifting of final t (to th), and the unshifting of initial p create

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

a ground which is really a no-man's-land between cognation and borrowing. That is to say, we can call the word neither cognate nor borrowed wholeheartedly. We have held before-hand that partial shifting is seen in borrowed words (cf. Beng. Dhākā, Eng. Dacca) which may go to prove that 'path' also is borrowed for the same reason. But partial shifting is seen even in cognate words too (as in Eng. night for Skt. nakta, where we see Skt. k has shifted to h, but t has remained unshifted in the English form. Thus the partial shifting or unshifting cannot lead us to any definite conclusion. Therefore the view categorically rejecting any chance of cognation between 'path' and the other corresponding forms presented by other languages cannot be supported. We cannot reject the case for cognation categorically, though we may say that the chance of cognation is not cent per cent.

Our view, therefore, is that the word is not proved to be a borrowed one, but that is seems rather to be a cognate word.

The word is most probably cognate

The view of Webster that it is of uncertain origin perhaps indicates this. The unshifting of p may be due to (i) dialect borrowing (ii) analogy (iii) or special cause such as accent, as Skeat suggests. We have already said that we have no knowledge of some Teutonic dialects (i.e. the lost Gothic dialects), which might have been imperfectly affected with the sound-shifting, because these dialects could not survive, while the surviving Teutonic dialects are all shifted, and also because some Teutonic dialects are less affected by the second sound-shifting too. 'Path' may originally belong to such a lost Gothic dialect, and subsequently be borrowed into some other Germanic dialects. The form also lands some support to its Gothic origin, because the vowel is '*a*', and not '*o*' as in the Latin form (potem). Though we do not know the phonology of the

One cause of unshifting is borrowing from lost Gothic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

lost Gothic dialects, yet we may take it that since they were Gothic, they must have possessed something in common with the existing Gothic (such as the vowel '*a*' for Gk.-L. *a*, *e*, *o*).

Or the original Germanic form may have been 'fath', but owing to analogy it may subsequently have come to be 'path'.

Another cause is analogy to some Greek word.

But analogy to what? Perhaps the analogy was to some Greek words very early borrowed or known. The Greek word 'pathos' may claim to be one such. As the name of a dramatic sentiment it must have been known to the people of Europe early, and as the most moving sentiment it must have had a lasting effect on their memory, so that it could very well turn a similar word 'fath' to 'path'. Of the two similar words the more appealing one must influence the less appealing. The words pathetic, pathic, pathology, allopathy, antipathy, apathy, sympathy etc. also might have helped this analogic change. Words like father, fathom could not counteract this, because their resemblance to *fath was less than that of the Greek words. The reason is that the *th* in father and fathom is voiced, while that in *fath and pathos etc. is unvoiced; but *p* and *f* are both unvoiced in each case.

1.	Eng.	*fath	Unvoiced f	Unvoiced th
2.	Gk.	pathos, -pathy etc.	Unvoiced p	Univoiced th
3.	Eng.	father, fathom	Unvoiced f	Voiced th

Besides, the spelling 'father' is not known to exist earlier than Middle English to counteract the said analogy. The Anglo-Saxon spelling was 'faeder' in conformity with Vermer's law which requires a Germanic, 'd' for Aryan 't' which is not immediately preceded by accent. Therefore there is no question of 'father influencing *fath.' But still we mention 'father' to show that even if it existed side by side with 'faeder' owing to early analogic change, it could not bear any analogy to *fath for the above-mentioned reason.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Or after Skeat's suggestion that the unshifting in 'path' may be due to "some special cause such as accent" it may be said that it has been regarded as a principle that when two of k, t, p come together only one is shifted (as in Skt. nakta, Eng. night; Skt. apatara, Eng. after etc.). The reason may be that two consecutive spirants are not wanted by the vocal organs. If this is so, we may extend this principle here too, that is to say, of the p and t in close juxtaposition (cf. Gk. patos) only one (i.e. t) has shifted in the Germanic form (cf. Eng. path), but the other (i.e. p) has not shifted. But while in the other cases the first consonant shifts and the second one remains unshifted (cf. Skt. nakta, AS. night, etc.) here the reverse has taken place. Analogy to pathos,—pathy etc. may have been responsible for the choice of this alternative.

A third cause is avoidance of two close spirants.

This may be a special cause of unshifting, because while in other cases one of "two consecutive" p, t etc. remain unshifted, here one of two *p*, *t* "in juxtaposition" has remained so.

2. IRREGULAR SHIFTINGS

The interchange of consonantal sounds among the IE languages is known from Grimm's law and the comparative grammars, and we have also discussed it in the introduction. In this section we shall deal with some changes that seem to deviate from the norm, and such changes have been indicated in the Table given in the Introduction by putting the sounds within brackets.

(1)

Skt. gh, h (for orig. gh) = Teut. h

Normally we expect a Teut. g for Skt. gh or h (for orig. gh). But if we meet a Teut. h for Skt. gh or h (= orig. gh), this is to be regarded as an exception. Such exceptions are met with in the following examples:

(i) Skt. duhitar, Gk. thugater, AS. dohtor, Goth. dauhtar. That the h in Skt. duhitṛ stands for original gh is indicated by the g in Gk. thugater.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Now we have h in the Anglo-Saxon and Gothic forms for the h of Sanskrit (=orig. gh), which is unusual.

(ii) Skt. laghu, raghu, Gk. elakhus (small), AS. leoht, leht, liht, OS. liht, Goth. leihts.

Here we have Teut. h for Skt. gh (=orig. gh), which is unexpected.

(iii) Skt. b ā h u (for orig *bhāghu), Gk. pekhus (for *phekhus fr. orig. *bhāghu- ; Greek, like Sanskrit, drops one aspiration out of two in the same root ; hence pekhus for *phekhus), AS. boh, bog, which forms blended into ME. bogh and Eng. bough. Here the g- form is regular, but the h- form is irregular. This alteration between g and h in Anglo-Saxon for original gh is perhaps and indication that in Teutonic both g and h could represent original gh.

Orig. gh=Teut. g, h

(iv) Sweet informs us that one Runic text has 'unneg' 'fegtath' for West Saxon 'unneah', 'feohtath[1]. *Here also the alternation of g and h is seen in Teutonic.

Runic text supports it

The change of g to h in Anglo-Saxon is admitted by some[2]. Sweet attributes this (and other changes) to Celtic influence, but does not clearly explain how. Prof. March holds that this is an euphonic change. According to him—

Some explains away the h as Celtic or euphonic.

"An explosive consonant before, and rarely after another consonant, may change to a continuous of the same organ."

Thus, gth becomes hth ; gst hst, as in belge (be angry) +st (2nd person singular ending) = bilhst, and belge + th (3rd sing. ending) = bilhth.

---

[1] Sweet—History of English Sounds, p. 136.

[2] Sweet, in the pasaage referred to ; also, Francis A. March-A Comparative Grammar of the Anglo-Saxon Language, pp. 17 ; 24.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

This may be so. But why is there an alternation of g and h in the case of AS. bogh and boh for Skt. bahu (for orig. bhaghu)?

This view is contradicated by instances

Here there is no consonant following or preceding for the sake of which the change of g to h should take place. It cannot be said that analogy is responsible for the change in this case. If analogy was operating here, why should it not change the g in other cases to h as in Eng. bog fr. Ir. bog, Skt. bhaga ; Eng. bag, OHG balg ; As. waegn (Eng. wain, wagon), Skt. vāhana fr. vah-, to carry, for *vagh-; Goth, magt[1] for Skt. mah- for *magh- (magnify) ? From this it appears that the change is neither analogical nor euphonic. Further, the direct change from g to h is unimaginable. Neither is it borne out by the history of Germanic sounds. The process by which Germanic sounds have shifted is gh- g- k- h (for kh). So a change from g to h presupposes an intermediate stage of k. N E D has admitted this stage in the case of 'daughter', of which the pre-Teutonic[2] form according to it was 'dhukter' from which developed O Teut[3] *dohter (whence AS. dohtor, Goth, dauhtar) by the usual shift of dh to d, and k to h. But we must say that the original pre-Germanic form was *dhugter (fr. Aryan *dhughitar) from which developed *dhukter for the sake of euphony or easier pronunciation. We do not assume a pre-Germanic *dhugh- with double aspiration of Aryan, since we do not find double aspiration in any other cognate language. Thus from original pre-Germanic *dhugter we have late pre-Germanic *dhukter, as an euphonic change. Then from pre-Germanic *dhukter we have Germanic type i.e. Old Teutonic *dohter (whence AS. dohtor, Goth, dauhtar). But this change (k to h) is a regular Germanic shift, and not an euphonic change. Therefore it is established that the h (for original gh) in AS.

History of Germanic sounds also against it.

[1] Vide Century Dictionary (on 'may')

[2] Pre-Teutonic—The uniform Teutonic language before sound-shifting.

[3] OTeut. (Old Teutonic)=The uniform Teutonic language after sound-shifting. Neither Pre-Teutionic nor Old Teutonic has survived, and their forms are only constructed, as is evident from the asterisks.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

dohtor (Eng. daughter), Goth, daughter is not a mere result of euphony, but that sound-shifting also has a part in it. In the long process from Aryan *dhughitar to Germianic dohtor, dauhtar, as shown above, both euphony and sound-shifting have played their parts. The change of gt to kt is euphonic, but that from kt to ht is the effect of sound-shifting. gt has changed to kt in other languages too euphonically ; cf. L. instingu-ere- + tus = instinctus ; for instingtus ; L. nect-ere (to bind) for *negt-ere (cf. Skt. nah-, to bind, for *nagh-) ; L. magnus, but mactus[1] ; Lith. dukte, O Pruss. duckti (daughter) from the same root as Skt. duhitar. These Slavonic forms show a k for original gh (Aryan dhugh-), whereas they should have shown a g, as is usual with Slavonic and many other languages. But the k is definitely euphonic. The pre-Slavonic type would be *dugt- from which, by euphony, Slavonic dukte etc.

Evolution of Aryan gh to the farthest limit in Germanic.

What we have gained from this discussion is this : The general statement that Aryan gh is represented by g in Germanic should be supplemented by this that Aryan gh in some cases has developed to h in Germanic by a long process (gh-g-k-h).

(2)

Skt. h = Teut. k[2]

Skt. aham, AS. ic (Eng. I), Goth. ik, OS. ic, ik, ec OFris. ik, Du, ik, Icel, ek, OHG. ih.

What was the original sound for h in Skt. aham ?

Now, if we suppose that the h in Skt. aham is for gh, the Teutonic forms become irregular, for we expect Teut. g for Skt. h (orig. gh). The corresponding forms from some other languages are : Gk. ego, egon ; L. ego ; Av. azem. These forms suggest either a 'g' or a 'gh' in the orignal form, because L. g represents original g and gh both ; Gk. g, though generally representing original

[1] SED (on mah-).

[2] This is just the reverse of Skt. k=Teut. h.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

g, yet sometimes stands for original gh[1]; and Avestan z represents Skt. j (< orig. g) and h (<orig. gh etc.), as in Skt. jāta (fr. jan-, Gk. L. gen-, cf. L. gen-us, Gk. gen-esis, etc), Av. zato ; Skt. hasta Av. zasta ; Skt. haṁsa, Av. zaṁsa. Now, if we suppose that the original form had 'g', the Greek, Latin, Avestan and the Teutonic forms may be justified (orig. g=Gk. L. g, Av. g, z, Teut. k), but the Sanskrit form becomes inexplicable. How can the h (in aham) develop from g ? Again, if we take 'gh' to be in the original form, then Sanskrit. Greek (orig. gh=Gk. g, as already pointed out), Latin and Zend forms are justifiable, but the Teutonic forms remain unexplained. How can Teut. k. develop from original gh, seeing that Teut. k always comes from original g? Here two views are held : (i) One, held by Eric Patridge[2], is that the IE etymon is ego, *egom as witnessed in L. ego, Gk. ego, egon, and that another variant of the etymon cocurs in Skt. aham. Patridge has not explained this matter further. Now, as Skt. h generally stands for original gh, we shall therefore have to suppose that there were two original forms, one with a g and another with a gh. From the g- form came the Greek, Latin, and Germanic forms, and from the gh- form the Sanskrit and Avestan forms. (2) The other view held by Whitney and others is that the Sanskrit form is unoriginal, and that the original form had g only. Thus NED says the primitive type was *egom, ego. Whitney says[3] that Skt. aham probably stands for *agam, "conjectured to be compounded of a pronominal base 'a' with an enclitic particle *-gam, -*ga, "which particles he indentifies with Vedic gha, Skt. h, Gk. -ge Goth. -k and AS. -c (as in Goth. mi-k, AS. me-c whence Eng. me). But whether aham be dissolvable into a root and a suffix or not, the fact remains that the h in aham is a direct develop-

Patridge's view : two originals.

The view of Whitney and N E D.

[1] Schleicher's Compendium I. p. 104.

[2] Eric Patridge-Origins, p. 177 (vide the article on I)

[3] Vide Century Dictionary (on I)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ment, in this view, form the original g. Schleicher, though holding the unoriginality of the Sanskrit form (aham), does not think Skt. h came direct from original g. His view is that Skt. aham is from *agham which has an unoriginal aspiration. That is to say, original *agam gave pre-Skt. *agham whence Skt. aham. This is decidedly an improvement upon Whitney's view. For while the change from g to h is not understandable, that from g to gh, and from gh to h is quite understandable. But the question is whether we are to assume that the Sanskrit aham is really a development of original *agam via *agham. Patridge, as we have shown above, does not recognise it, but accepts two original forms, one with g as in Greek and Latin, and another with gh as in Sanskrit and Zend (represented by Skt. h and Zend z). We do not see much reason in assuming the unoriginality of the aspirate and the originality of the medial, seeing that the general tendency was dropping the aspiration and getting a medial. The original medial aspirates are represented by the corresponding medials without aspiration in all the IE languages except Sanskrit and Greek. Sanskrit, too, was simplifying these asprates by dropping their occlusive portion and retaining the aspiration only (i.e. gh, dh, bh being changed to h). If this was the trend every where, should we suppose that Sanskrit was turning the original simple sonants to aspirated sonants, only to simplify it again by dropping the sanant (agam, agham, aham) ? This does not seem probable. We therefore prefer Patridge's suggestion that both g and gh- forms are original, and that the gh- forms are not the off-spring of the g- form. But when we accept g and gh as alternatives in the original Aryan, it is not unnatural to think that probably gh- was the earlier form and g- the later development, because the change

Schleicher's view.

Its merit

Its defect : such sound-change contrary to general tendency of simplification.

Patridge's double-root theory contains part of truth.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

from gh to g is a natural change[1] from a harder to a simpler sound, and also is a reality in the IE languages most of which replace the original medial aspirates by simple medials. It may be that the original IE form was *agham which is represented by Skt. aham and Av. azem. But this original form later dwindled into *agam among some of the IE people, doubtless the ancestors of the present European IE peoples. These two forms mark two successive periods.[2] The people were still undivided. Next when they dispersed, the Western races dispersed with this late original *agam, which in course of time gave Gk. ego, egon, L. ego, Goth. ik. AS. ic (Goth. and A.S. forms deviating from g to k owing to the great Germanic sound-shifting, the first one), etc.

Qualified double-root best solution, i.e. gh-form more original.

Schleicher tries to show the unoriginality of the Sanskrit medial aspirates in some cases, and the originality of the simple medials shown by Greek, Latin etc. with such examples as, Skt. mahant for *magh-ant (big, great), Gk. megas (big), meg-istos (biggest), Goth. mik-ils (big), L. magnus (big), where Greek and Latin g and the Gothic k point to an original g, which is seen also in Skt. maj-man (strong), for mag-man. From this he argues that the gh, represented by h, in Skt. mahant is a development from original g seen in majman for *mag-man. Against this we hold that the g in Gk meg-as, L mag- nus, and k in Goth. mik-ils may point to an original g which is seen in Sanskrit maj-man (for *mag-man) too. But it does not prove the un-originality of the h (for gh) in Skt. mahant (for *maghant), for other words in Greek etc. requiring an original gh prove its originality. Such are : Gk. mekhos (contrivance), mekhane (machine), Goth. mag-an (be able) magum, mag-t, mag (all from the same root), OSlav,

Schleicher's argument against Sanskrit medial aspirates.

The uporiginality of the medial aspirates is not proved thereby.

[1] Vide Skeat—Principles of English Etymology, p. 146.

[2] For further discussion about these periods, see under (3) para 3 below.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

mega (be able), AS. maeg (be able), whence Eng. may ; also, OS. mugan mugun, Du. mogen, OHG. mugan mag-an, G. mogen, ON. meg-a, OFris. mag-un[1]. Some[2] compare Gk. meg-as (great), and L. mag-nus (great) with these words. By this probably they mean the g in Gk. meg-as L. mag-nus is for original gh. Otherwise how can a Greek or Latin g, if it is original, be compared with a Teutonic g ? Others[3] do not bring in Gk. meg-as here, but cite Gk. mekhos mekhane, which and the g in Goth. mag- and other Teutonic and Slavonic forms just cited, point to an original gh, which is seen in Skt. mahant, fr. mah- for magh- (to wax[4], to magnify). Thus the originality of Skt. h (for gh) in mahant is proved, and it cannot be said that it is a late development from original g seen in Skt. maj-man for *mag-man. Skt. mahant and maj-man have separate cognates in other languages, as shown above, and therefore both are original. Thus we establish our proposition that Sanskrit medial aspirates are not unoriginal. Schleicher compares Skt. mah- with Gk. meg-as and Goth. mik-ils and it becomes necesary for him to call Skt. mah- unoriginal for mag-, because Greek g and Goth. k require an orig. g. But this is due to his wrong selection of cognates. Skt. mah- is to be connected with Gk. mekh- (as in mekhos, mekhane), Goth. mag-, AS. maeg and other forms mentioned above. NED etc. have done it. majman is akin to Gk, meg-as, L. mag-nus, Gath-mikils. L. mag-nus is comparable with both mah- and maj-man, since original gh and g both are represented by g in Latin, though generally Latin shows an 'f' for original medial aspirates.

Schleicher's argument based on mal-observation.

Another instance where Skt. h = Teut. k is :— Skt. hanu (jaw), Gk. genus, (lower jaw) L. gena (cheek), Goth. kinnus

[1] For the comparison of these words vide NED (on 'may') also Webster, IDEL., Century Dic., Patridge's—Origin, Skeat's Etymological Dic.

[2] Whitney, IDEL.

[3] NED, Webster, Skeat, Patridge.

[4] Schleicher—Compendium I. p. 86.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Further instance of Skt. h : Teut. k. Qualified double-root only solution.

(chin), AS. cin (Eng. chin), ON. kinn (cheek), OHG. chinni (chin, jaw), etc. Here also Schleicher proposes the unoriginality of Skt. h (for gh) and the originality of g as in the Greek and Latin forms. But we say that as the h in Skt. mahant and aham has not been proved unoriginal, it may not be proved so here too. As Patridge suggests double root in the case of Skt. aham, GK. ego, L. ego, AS. ic., Goth. ik, so we may suppose double root here too- *ghanu, and *ganu, the latter being a late IE variation of the former which may be regarded as the original form. The latter form gave rise to the European forms., Gk. genus., L. Gena, Goth. kinni, AS. cin, etc., and the former one was retained in Sanskrit in the form hanu. Patridge thinks the IE root here may be *khan-, but has not stated the reason therefor. But as we have shown, the root is better accepted as *ghan-, whence later *gan-.

(3)

Skt. dh, h = Teut. t

(1) Skt. adhi, L. ad (to, at), Goth, at, AS. aet (Eng. at), ON. OFris. OS. at, OHG. az, Sw. at, Da. ad, Mod. Icel. ath[2].

(2) Skt. nah- (for dh), AS. net, Du. Da. net. G. netz.[3]

The problem is how to compare Skt. dh with Teut. t in these words. None of the authorities who admit the connection have raised the problem. Perhaps an easy road to the solution of the problem will be to hold the dh in adhi as unoriginal for d in original *adi which becomes L. ad and general Teut. at. But as in the previous section, we should like to opine that it is better to suppose adhi as original and *adi a later IE variant which was to be the progenitor of L. ad and the Teutonic forms. The change from the difficult aspirates to simpler

Qualiffed double-root only solution.

[1] Compendium I p. 86.

[2] For the connection among these words vide NED, IDEL, Century Dic.

[3] Vide Origins.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

medials is natural and witnessed by the history of the IE languages. The point has been discussed at greater length in the above section.

It will have been noticed that in this and the previous section we have spoken of double roots, one succeeding the other (such as *agha-, *aga- for Skt. aham, Gk. egon, etc. ; *ghan- *gan- for Skt. hanu, Gk. genus etc. ; and *adh-, *ad- for Skt. adhi, L. ad etc.) in order to explain the phonetic difficulty in the connection among some words (such as Skt. aham, L. ego, Gk. ego, egon, Goth. ik., AS. ic, etc.) We have also observed that the aspirated form of the double roots was probably the original, and the unaspirated a late IE development resulting from a desire for easier pronunciation. Thus it is clear we redcognise two distinct periods in the history of the undivided IE peoples—(1) one in which the original IE roots and their pronunciations were general, (2) and the other, a subsequent one, in which some of the original medial aspirates were simplified among some of the IE peoples, obviously the present European Indo-Europeans. Our view is substantiated by the view of Prof. Brandesntein who also holds that from linguistic evidence two distinct periods in the history of the primitive IE people can be proved. The first period, in this view, was when all the IE people were living together without any dialectal differences, and the second when the Indo-Iranians separated from the mian body of the IE people.[1] In our double-root theory also two successive periods and the separation of the Indo-Iranians during the latter period from the rest is admitted. That the Indo-Iranians[2] were preservaing the original aapirates, while the others were replacing them by unaspirated sounds is a sufficient indication of

Two periods of involued in double-root theory

Prof. Bradenstein supports this bifurcation of the IE age.

[1] For a fuller account of Brandenstein's theory vide S. K. Chatterjee—Indo-Aryan and Hindi, pp. 10-12.

[2] Strictly, only the Indians.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

their separation at the late indo-European period. But this separation may be only social, and not geographical. It may be that the Indo-Iranians were mixing more with each other than with the other people i.e. the ancesters of the Greeks, the Teutons and so on. Similarly the ancesters of the Greeks etc. were probably forming a group and mixing scarcely with the Indo-Iranians. This separation may be responsible for the doing away with some of the original aspirates by the European Indo-Europeans. It may be objected, if in that subsequent IE period the ancesters of the Greek, Romanic, Teutonic and other European peoples were dropping the original aspiration, why they did not do it in all cases. Why, for instance, do we have Gk. phero (for Skt. bhara-) and not bero ? We reply that probably this change would have taken place, unless the people soon after dispersed. The tendency of dropping the aspiration, which grew up in the late IE period, continued even after the dispersion, and in consequence these sounds have been sacked from the phonology of most of these people. But Greek has changed the original medial aspirates to tenuis aspirates (i.e. orig. gh, dh, bh,> Gk. kh, th, ph) which was not the tendency in the late IE period, when medial aspirates were being replaced by simple medials (*agham> *agam> ego). The new tendency Greek to replace the original med.- aspirates by ten.-aspirates we hold to be due to final separation, which provided scope for independent and uninfluenced, develop- of each of these languages. When they were still more or less united in the late IE period, they were influenced by each other and the tendency to substitute medials for med.- aspirates was naturally general. But when they finally separated, this trend continued among some peoples, such sas the Teutons, the Celts, the Slavs etc. But the Greek

Division among the IE peoples in the late IE period is the starting-point of dropping of aspirates

The climax was reached sometime after final separation.

Greek kh, th, ph for orig. gh, dh, bh post-separation development.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

people found newer sounds (kh, th, ph) to replace the med.-aspirates. But the change of original med- aspirates to Greek medials that are actually recorded we hold to be belonging to the later Indo-European period immediately preceding the final separation. Such cases are ; Skt. aṅhus for *aṅghus (narrow), Gk. eggus (near) L. angustus, anxius, Goth. aggvus (narrow)[1]; Skt. labh- (to get), Gk. elabon (take)[2]; Skt. kubhanyu (dancing), Gk. gubernao (to steer)[2].

Greek g, d, b for orig. gh, dh, bh, go to pre-separation and late IE days.

(4)

Skt. bh = Teut. p, f

Normally we expect Skt. bh = Teut. b ; but there are some cases where we have Teut. p or f instead. For example :

(i) Skt. stambh-, stabh- (to make firm) Gk. stembein, to pound, Eng. stamp, stump, AS. stemp-an, Icel. stappa, MD. stempen.

(ii) Skt. stubh- (to stop), Eng. stop :

Development of Aryan bh to its farthest limit in Germanic.

(iii) Skt. darbha, Eng. turf, ON. torf, torfa, OFris. turf ;

(iv) Skt. garbha, Eng. calf, Du. kalf, ON. kalfr.

Cases under (i), (ii) are explainable by the double-root theory, as discussed above. But the other cases under (iii), (iv) will require triple-root- darbha *darba, *darpa ; garbha, *garba, *garpa. The first root of each group is seen in the Sanskrit forms ; the second of each is lost ; and from the third root of each came the Teutonic forms.

Such assumption of variants of original aspirated roots in the IE pariod is not objectionable, in view of the very natural tendency of the IE peoples to simplify the sounds, which is obvious from their existing phonology differing much from that of Aryan.

---

[1] Schleicher's Compendium, pp. 104-105.

[2] Patridge—Origins (on govern).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(5)

Skt. n = General European l

Though original n has generally been represented by n in all the IE languages, yet in a number of cases the European languages are seen to substitute l for the original n. We subjoin examples.

(i) Skt. anya (other), Av. anya, Gk. allos, L. alius, Goth. aljis, alis, Arm. ail. (SED)

(ii) Skt. antar, L. alter. (SED)

(iii) Skt. dhāman, L. familia (whence Eng. family) (SED)

(iv) Skt. bhāminī (woman), L. femella. femina (whence Eng. female, feminine).

(v) Skt. sthūṇā (post), Gk. stulos[1] (post), AS. stille (Eng. still)[1]

(vi) Skt. pāṇi, L. palma, Gk. palame, AS. fel-an (Eng. feel)[2]

(vii) Skt. paṇḍa, AS. an-filt, on-filt-i (Eng. anvil)[3]

(viii) Skt. kuṇḍa. Gk. kulindros (whence Eng. cylinder)[4]

Schleicher's objection to n: l relation.

Schleicher refuses to recognise the connection of Gk. allos, L. alius, and Goth. alis with Skt. anya. He thinks the Gk. allos, etc. are formations from an original pronominal root 'ar' or 'a'. In the first case the l of allos etc. is from original r ; in the second, l is suffixal : a-llo-s (for a-lyo-s) ; a-liu-s ; a-li-s. The existence of the pronominal base 'a', he says, is seen in Skt. a-sya (of this), where 'sya' is suffix (cf. nara-sya) and 'a' the base.

Our reply

Such derivations could be accepted, if we had not in hand Skt. anya, with which allos etc. can be compared letter by letter. The only phonetic difficulty in such a connection is Skt. n : Gk. etc. l, which relation is not usual. But we say that n and l are kindred

[1] Lanman's Sanskrit Reader.

[2] Ibid.

[3] Webster.

[4] Webster, Patridge.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

sounds and can alternate with each other, as r and l, d and l have actually been found to alternate ; cf. Skt. ruc-(shine), Gk. luk-os (white), L. luc-em, lux (shining) ; Gk. dakru, L. lacrima ; L. lingua, dingua (tongue) ; odor, oleo (scent) ; Skt. devara, devṛ, Lith. deveris, OBulg. deveri, OHG. zeihhur, Gk. daer, but L. leuir (father- in-law)[1]. Therefore n and l also can be expected to have alternated, with each other in some cases at least in these languages.

They are kindred sounds and so alternable.

Monier Williams admits it, in that he recognises the connection between Skt. anya and Gk. allos, L. alius etc. The alternation of n and l is perhpas to be seen in L. femina (a female) and femella (a young female). Eng. 'feminine' and 'female' are derived from these words respectively. So we may accept the alternation of n and l as a fact, and the connection between Skt. anya and Gk. allos, etc. as real.

M. W. admits the connection.

Again, though the alternation of n and l has not been recognised explicitly, yet it is implicitly recognised by many authorities who compare the n of one language with the l of another, as in the above mentioned examples. Most of these examples are cited from authoritative works. The connection between Skt. sthūnā and Gk. stulos (post, pillar), Skt. pāṇi and Eng. feel is admitted by Lanman ; that between Skt. paṇḍa (eunuch) and AS. an-filt by webster and Patridge ; and so on. All this establishes the alternation of n and l, which seems also natural.

Implicit recognition by other authorities.

Further, in Latin n and r alternate in some casees. For example, L. genus, germen, germanus etc. are said to be from the same root. If gen- and ger- belong to the same root,[2] it means a n and r could alternate in Latin. Now r alternates

Alternation of n, r.

[1] Schleicher's compendium I. p. 133.

[2] A. Vide Origins on 'germ'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

with l in all the languages, cf. Skt. ruc- (to shine), lok- (to see), L. lucem, lux (brilliance) ; Skt. pṛthu, Gk. platus (broad) ; Skt. pūrṇa, Gk. pleres, L. plenus, AS. full. Here Gk. shows an r for the n of Sanskrit and Latin. The alternation of r and l is also instanced by this. Now, n alternates with r, and r alternates with l, i.e. n, l both alternate with r :

Alternation of r, 1

Hence alternation of n, r, 1.

$$n = r = l$$

So n and l both being related to a common sound (i.e. r) will themselves be related and alternable. When both n and l can alternate with r it means that n and l are not much removed from the r- sound, and that their mutual distance too is little, so that they also can alternate with each other. Actually they are treated as "savarna"[1] or homogeneous sounds, being articulated from the same root of the teeth[2].

Thus alternation of n. 1 proved.

(6)

Skt. s = L. c., Gk. k.

Though Skt. s is also an s in the other sister languages, as in Skt. sad-, L. sed-ere ; Skt. svasṛ (sister), L. soror, Gk. eor, the original s in Greek being sometimes lost, Lith. sesu, Goth. swistar, G. Schwester, Eng. sister, etc., Yet there are some instances in which Skt. s finds L. c and Gk. k as parallel. Thus, (i) as we have already pointed out, Fowler compares Skt. prefix sam and L. com (con, cum). (ii) Patridge compares Skt. sāra (strong) with Gk. kurios (authoritative, powerful)[3]. Elsewhere he compares this Greek word with Skt. śūra (powerful)[4]. This indicates that Skt. ś

Fowler's comparison

Patridge's comparison

[1] Tulyāsyaprayatnaṁ savarṇam (Pāṇ. I. I. 9)

[2] Kaṇṭhyau a-hau i-cu-ya-śā stālavyā oṣṭhavau u-pū,
syur mūrdhaṇyā ṛ-ṭu-ra-ṣā dantyā ḷ-tu-la-sā smṛtāh (Pāṇ-Śik. 17)

[3] Patridge—Origins (on 'curio—') p. 887.

[4] ibid. (on 'church') p. 98.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

or s could stand for Gk. k = orig. k. (iii) Skt. śuṣka (dry), fr. śuṣ- (to dry) is compared with L. siccus, Syracusan Gk. sankos[1] (dry), Slav. suchati Lith. susu etc. This is an important example. Here not only we have Skt. ṣ (=s) : L. c, Gk. k, but also Skt. ś : Gk. L. s. Some think the Skt. ś in this example may be from earlier s. But this is yet to be proved.

Comparison by other

(iv) A further example of Skt. s : L. c is Skt. sad- (to go). L. ced-ere (come), whence Eng. accede, proceed, cede etc. The connection is admitted by many[2].

(7)

Skt. ś = Gk. L. s

Apart from the casual instance contained in (iii) above, Patridge compares Eng. sally fr. L. salire (to leap) with Skt. ucchalati, he leaps up, fr. ud- śal-, to leap up. Again, according to some Skt. śakṛt = Gk. skor (dung). Now, Skt. ś = orig. k. Therefore these comparisons establish :

orig. k = Gk. L. s (sometimes)

and include Greek and Latin also in the Satem group of languages. MW., however, does not recognise the connection proposed byPatridge. He compares L. salire with Skt. sṛ-, to move.

Satem character of Greek and Latin.

(8)

Skt. k = Teut. f

Against the normal relation Skt. k : Teut. h, we have occasionally Skt. k : Teut. f. Examples are :

(i) Skt. vṛka (wolf), Gk. lukos, Lith. vilkas, OBulg. vluku, Russ. volku ; but A.S. wulf (whence Eng. wolf), Goth. wulfs, Icel, ulfr, OS. wulf, OHG. MHG & G. wolf.

For probable solutions of this problem please refer to Chap. I. 537 (The article on 'wolf').

---

[1] Lanman's Sanskrit Reader, p. 259; also vide SED.

[2] Vide Webster, Patridge etc.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(ii) Skt. ukha (pot, cauldron) AS. ofen[1] (whence Eng. oven,) ON. ofn.

(9)

Skt. j = Gk. z

Usually Skt. j (= orig. g) = Gk. g, b ; cf. Skt. jan- (to be born, beget), Gk. gen- (as in gen-e-sis) ; Skt. jānu (knee), Gk. gonu ; Skt. jīva Gk. bios (life).

But there are stray instances of Skt. j = Gk. z. It is generally supposed that palatalisation of original gutturals has taken place only in Indo-Iranian. But the following instandes will show that this phenomenon embraces the Greek language too.

(i) Skt. tij- (be shrp), Gk. stizo[2]

(ii) Skt. jīva (life, living being), Gk. zoe (life), zoos (living)

(iii) Skt. jīvana (life), Gk. zoion (animal), zoon (animal)

Though generally Skt. jāva is compared with Gk. bios, yet it is quite clear that jīva and zoe, zoos, zoion, zoon cannot be separated in view of their agreement in sound and sense. The change of g to j is a softening, and it is not unnatural that Greek occasionally chose this softening rather than the corresponding harder guttural.

---

[1] Vide Origins.

[2] SED on tij-.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter VII

EXCEPTIONS TO VERNER'S LAW

1. *The Cases*

Since its discovery in 1875 Verner's law has explained a number of exceptions to Grimm's law. But it now appears that this law in its turn has exceptions. Before stating these exceptions we think it is better we state the law itself. We give it in the words of Prof. Skeat[1]:

Statement of the law.

(i) If the Aryan k, t, or p immediately follows the position of the accent, it shifts regularly to Low German h, th, f; but if the accent has any other position, it becomes g, d, b.

To put it more simply, if the accent immediately precedes the sounds, we have h, th, f, otherwise g, d, b in Germanic (except High German) from original k, t, p.

The stock examples are: Skt. pitár, Goth. fadar, AS. faeder; Skt. mātár, OS. modar, AS. modor; but Skt. bhrātar, Goth. brothar, OS. brothar, AS. brothor. In Skt. pitár and mātár the accent is not on the vowel immediately preceding t but it is on a vowel following it. Therefore this t changes to d in Gothic and other languages of the Low German type. But in Skt. bhrátar the accent does immediately precede the t and so it changes into th in the Germanic words.

(ii) Verner's Law treats of the sibilant s also, that is to say, original s becomes z[2] in Germanic if the accent was not on the immediately preceding vowel. The change of k, t, p, s to g, d, b, z is called voicing, because g, d, b, z are voiced or ghoṣavat sounds.

---

[1] Skeat—Principles of English Etymology, p. 148.

[2] z afterwards changed to r.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

We now set forth the exceptions.

Its exceptions :

Skt. krátu, Gk. krátos, Goth. hardus, AS. heard, Eng. hard, Du. hard. Here the accent immediately pre cedes t; yet the Germanic forms show voicing. Some explain it by referring to Gk. kratús, where accent follows t. If that is to be accepted, then either Skt. kratu, Gk. kratos become unconnected, or their accent unoriginal; but that is also hard to admit. Skt. upári Gk. hupér, Goth. ufar, Eng. upper[1]. Here the accent follows p and voicing is expected in the Germanic forms; but the Gothic form has f, while English has not the least shifting.

Further examples where voicing is expected but not found—

Absence of required voicing.

Skt. nitarām, AS. nithera (whence Eng. nether), ON. nither;

Skt. vitaràm (farther), Goth. withrs, AS. wither, (Eng. with), ON. vith, OS. withar;

Skt. āti (water-bird) ON. aethr;

Skt. kṣatá, Eng. scathe[2] (fr. AS. sceathan), ON. skathe;

Skt. parātarám, AS. furthra, Eng. further;

Skt. piṁśáti, Gk. poikélos, AS. fah[3];

Skt. ukṣán, Goth. auhsin, auhsa, auhsu;

Skt. darśitá, Goth. (ga)—tarhiths[4];

Skt. ájñāta, AS. uncuth, whence Eng. uncouth (Lanman—Skt. Reader).

Further examples where voicing is not expected but found—

Skt. áti (beyond), Gk. éti ,AS. and, end, Eng. and.

As. regards the medial n Patridge is of opinion that it is simply a nasalisation of the original root which, he says, may be at- or et- as in Skt. ati, atha, L. et. etc.

Skt. vā́ta, AS. woden (as in AS. wodnes-daeg = Eng. Wednesday, literally Woden's or wind's day.

[1] Skeat admits the connection; vide PEE. p. 137.
[2] Ibid. p. 242.
[3] Lanman—Sanskrit Reader.
[4] Meillet—Comparative Languages Indo-European, p. 278.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Skt. sánti, Goth. sind ;

Presence of unwanted voicing.

Skt. tắta (voc.), Gk. tétta, Eng. dad[1] ("father, especially as vocative" C.O.D.);

Skt. pitṛvya, Gk. pátros, AS. faedera;

Skt. ákṣi, Gk, ósse, ókkon, Goth. áugo, AS. eage, OS. oga, OFris. age, ON. auga, OHG. auga, MHG. ouge, G. auge, MD. ouge oge, Du. oog.[2]

This is a remarkable instance. Here the original k has been voiced in all the Teutonic words, inspite of the accent preceding it. The Greek forms are both results of assimilation; once k is assimilated to s, and again s is assimilated to k. The position of the original accent cannot be made a bone of contention here, because both Sanskrit and Greek uniformly place the accent before the k. Still the voicing has taken place in Germanic.

Skt. īśate, Goth. aigan[3] AS. agen.[4]

Skt. áśru, Gk. dakru, Goth, tagrs. AS. teagor (Eng. tear).

Examples where Gothic and English behave differently :—

Skt. saptán, Gk. heptá, Goth. sibun, but AS. seofon. Here Gothic b is in conformity with Verner's law, because the accent here follows p ; but the AS. f runs counter to the law. It cannot be said that the accent perhaps originally preceded p, because both Sanskrit and Greek accent the same syllable (last a). Even if we admit the position of the accent elsewhere to justify the AS. form we thereby leave the Gothic form in the lurch. Webster informs us that in Gothic b, d, g do not always stand for the sounds of voiced nutes, but in certain positions represent spirants.[5] If the b in Goth. sibun be a spirant, the question of disagreement between Goth. and

Disagreement between Gothic & English.

[1] Webster and others.

[2] For the connection among these words see MW., Webster, Patridge, Max Muller—LSL. II. p. 255.

[3] SED on īś- ; DSS. p. 742 ; Webster on 'owe'.

[4] Gray—Foundations of Language, p. 80.

[5] Webster's Dictionary, p. lxxxiii.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

AS. will not arise in this case, though both forms will defy the law itself. But this b is not a spirant, but a voiced mute, because sibun is usually cited as an example of the operation of Verner's Law[1].

Skt. kapā́la, Gk. kephalé, AS. heafud, Goth. haubith. Here too the Gothic form shows the expected voicing, because the accent follows, but the AS. form shows a spirant contrary to the law and the Gothic behaviour.

Skt. pṛcchā́ti (fr. orig.[2] pṛk-, prek-, pṛsk-), Goth. fraihnan, AS. fragnan. Here the accent follows k ; so the voicing in the AS. form is regular, but the h in the Gothic form is not.

An excuse for the disagreement.

It is said that the Teutonic final b which is preserved in Gothic, is written f and pronounced as v in Anglo-Saxon, If that is true, we are to admit a third sound-shifting i.e. the Anglo-Saxon shift from Goth b to AS. f (=v). Then, int he example, Skt. kapāla, Goth. haubith, AS. heafud, the Goth. b (for Skt. p) is not final in any way. Evidently it begins the second syllable ka-pā-la, haubith, hea-fud ; so how can we say that only Teut. final b becomes f in AS. ? Whatever the case, the fact remains that the afore-said AS. forms run counter to Verner's Law.

Skt. ā́sa (ashes)[3], AS. asce (Eng. ash-es), Goth. azgo. Here the accent precedes s ; therefore the voicing is not expected ; but we find voicing (into z) in the Gothic form, while the AS. form has no such phenomenon. Other Germanic forms also agree with the AS. form ; cf. ON. aska, Da. aske, Du. asch, G. asche, OHG. asca.

Skt. ukṣán, Goth. auhsa, AS. oxa, ON, oxi, uxi etc. Here the accent follows k. Yet Gothic has not voiced the k

[1] Gune—Introduction to Comparative Philology.

[2] SED ; DSS. p. 1264.

[3] The Gk. form is azo ; but again Tokh. A. asar (dry), Arm. acium (ashes). C.D. Buck accepts as- as the IE root. This is probably true, because all the forms barring the Gk. and Goth. has as- (vide DSS. p. 74) Patridge however vacillates between as- and az- as IE roots. (See Origins' on ashes, p. 28).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

but has h instead ; while AS. and ON. forms have neither voiced the k nor adopted a spirant for it, there being no sound-shifting at all in these forms (oxa = oksa).

An example where Gothic itself behaves in different ways :—

Contradictory behaviour of Gothic.

Skt. páti (husband) has been connected with Goth. fadi by Max Muller[1] and -faths by others[2] (as in bruth-faths, bridegroom). As the accent here precedes t, there should not be any voicing in Germanic here. But the form fadi has a voiced mute (while -faths has the expected spirant). Max Muller therefore argues that probably the accent did not originally predede t. He says[3]—

Max Muller's defence of Goth. fadi.

> "It is very important to remember that in many cases it is doubtful where the accent was in Sanskrit and that in Sanskrit itself the accent often changes between old and new texts."

But a refereance to the Greek cognate leaves no room for any doubt. Gk. pósis (husband) laso accents the same vowel. When Sanskrit and Greek accents coincide we can safely accept their originality, though Greek accent is in many cases proved to be unoriginal. Therefore we cannot assume that the accent in pati ever followed the t merely to justity the d in Goth. fadi and show the invulnerability of Verner's Law. Secondly, even if we admit that perhaps the accent originally followed t. the Goth. -faths then becomes an aberrant form, because in that case it lacks an expected voicing. It cannot be said that -faths may not be connected here at all. For a comparison with the available forms from the other languages, shows it clearly that both fadi and

Evidence of Greek against Max Muller.

Goth. fadi, faths both connected with Skt. pati.

---

[1] Max Muller—LSL—II, p. 275.

[2] SED ; Patridge ; Meillet—CLIE. p. 85.

[3] Max Muller—Lectures on she Science of Language II, p. 257.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

-faths are connected with pati, whether they conform to Verner's Law or not.

Skt.	pati	
L.	potis	
Lith.	patis,	pats
Tokh. A.	...	pats
Hitt.	pat	
Alb.	pata	
Goth.	fadi,	-faths

It is obvious that Goth. fadi exactly corresponds to the forms Skt. pati, Lith. patis, L. potis, and Goth. -faths is an exact counterpart of the 'pats' forms offered by Lith. and Tokh. A.

Thus both fadi and -faths become connected with Skt. pati, but not both have conformed to Verner's Law .

2. A Critical Estimate of Verner's Law : Amendments

We have cited above some exceptions to Verner's Law. Now it is necessary to make an attempt to account for them, if possible' But one thing must be made clear beforehand.

Verner's law variously interpreted by scholars.

Verner's own account of the law, and the current versions thereof, differ in many respects. Now, which is to be accepted as the real law ? Unless there is one universally accepted annunciation of the law, to which should one refer as to whether a given case is regular or exceptional ? But the present situation is that Verner's own account is scarcely considered, and the account given by other scholars passes for Verner's Law. But since these accounts notably differ from Verner's, what may be regular or irregular according to these may be quite otherwise according to Verner's account. Of the cases cited above, some are exceptions according to the current versions of Verner's Law, and some are exceptions according to Verner's own account. Those which are exceptions according to the versions of other scholars will be found to be quite regular cases according to Verner's own version. Yet we have collected them, because the authority of the current versions of Verner's Law

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

is generally accepted, and hence their exceptions also are to be regarded as exceptions. But strictly speaking, the cases which are exceptional to Verner's own law are the real exceptions and it will be our main concern to account for these exceptions.

Points of difference with Verner.

Now the points of differences between Verner's own account of the law and the current versions of Verner's Law must be clearly brought out.

They make accent all-important.

1. The current versions of the law make accent all important. If the accent precedes immediately the shifting of k, t, p does not proceed beyond h, th, f; but if the accent is placed elsewhere, the shifting proceeds to g, d, b. From this[1] it would appear that all initial k, t, p will shift to g, d, b because the accent here cannot precede. But this is not the case; e.g. Skt. tanú, Gk. tanaós, Eng. thin; Skt. pád, Gk. podós, Eng. ıoot; Skt. kālá, Gk. kér ,Eng. while.

Accent has nothing to do with the change of initial k, t, p to h, th, f. Here the k, t, p are always followed by the accent. Yet they never change to g, d, b but change to h, th, f. This shows that a preceding accent is not necessary for the change of k, t, p to h, th, f or a following accent is not always the cause of change to g, d, b. Thus the responsibility of accent in

---

[1] Vide the following definitions:

(1) Original k, t, p changed in Gothic in accordance with Grimm's law, if the accent preceded; but if the accent was on the vowel following, the shift was a double one, i.e. to g, d, b. (Taraporewala—Elements of the Science of Language, p. 126)

(2) If the Aryan k, t, p immediately follows the position of the accent, it shifts regularly to Low German h, th, f. But if the accent has any other position, it becomes g, d, b. (Skeat—Principles of English Etymology, p. 148)

(3) Whenever the old Vedic accent was on a vowel preceding the Sanskrit tenues, they had their regular Gothic representatives, namely, h, th, f, while, if the accent was not there, they appeared in Gothic as g, d, b. (Max Muller—Lectures on the Science of Language, Vol. II. p. 272).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

causing different shiftings of k, t, p greatly diminishes from what in the scholars' versions is supposed to be.

Verner's own account of the Law is remarkably different. According to it accent has nothing to do with she shift of k, t, p to h, th, f which is automatic or unconditional, and accent in collaboration with some other circumstances causes the Germanic h, th, f (from Aryan k, t, p) change further to g, d, b.

2. This fact that the accent must be united with some other circumstances in order to produce g, d, b (from Gmc. h, th, f from Aryan k, t, p), and that accent cannot do it alone, has been ignored, and only the accent, preceding or following, looms large in the current versions of Verner's Law; with the result that the name Verner's law has come to mean consideration of accent only, which is not desirable.

They ignore other requirements

The circumstances with which accent combine to produce g, d, b from Aryan k, t, p are: medial position, and voiced company. Therefore three things are necessary for the voicing of k, t, p: (i) Accent that does not immediately precede the k, t, p. (ii) Medial position of the k, t, p. (iii) Voiced company.

Says Verner:—(in original German).

"Indogerm. k, t, p gingen erst uberall in h, th, f uber; du so enstandenen fricativae nebst der vom Indogermanischen ererbten toulosen fricativa s wurden weiter inlautend bei tonenden nachbarschaft Selbst tonend, erhielten Sich aber als toulose in nachlaute betonder Silben".

Verner's own Version of the law

(Eng. Trans.) Indo-Germanic k, t, p change first every where to h, th, f. These fricatives together with the voiceless fricative s of IE origin, when medial and in voiced company, become themselves voiced, but remain unchanged, if preceded by an accented syllable[1].

[1] Skeat—Principles of English Etymology, pp. 148-149.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

This is why initial k, t, p are not changeable to g, d, b; neither are final k, t, p if any, for the same reason. Therefore Prof. Gune's statement of Verner's Law that "the hard spirants f, th, kh (h) in the middle or at the end of words become soft only when the original Indo-Germanic accent was not on the immediatly preceding syllable"[1] is wide of the mark. The term "at the end of words" is not applicable to the original words as preserved in Sanskrit, Greek etc., though it may sometimes hold good with regard to Germanic words, where original final syllables are in many cases dropped; e.g. Skt. śatám, L. centum, Gk. he-katon, Goth. hund, Eng. hund-red, where the original medial t has been voiced to d in Germanic, though this d happens to be at the end of the Germanic word, (doubtless owing to the elision of the final syllable). But this does not mean that the corresponding t in Aryan was at the end of the word. Only medial k, t, p of Aryan words could be changed to g, d, b, if other circumstances permitted. This is the opinion of Verner.

Gune's version too wide.

Prof. Gune's further statement that "this change is not at all affected by the character of the neighbouring sounds"[2] is also untenable. By "this change" he means the change under Grimm's Law and Verner's Law both. While his statement may be partially applicable to Grimm's Law, it is not at all applicable to Verner's Law. The change under Grimm's Law generally occurs everywhere, but not in certain conjuncts, such as ht, st, ft etc. The change under Verner's Law is always dependent on the character of the neighbouring sounds, i.e. accentlessness of the immediately preceding vowel, and the neighbouring sounds being 'voiced'. Even if we say that the change under Verner's Law is dependent on accent alone, it must be admitted that the change is affected by the character of the preceding neighbouring sound. Bearing accent or not bearing it is also a character of a sound, because there is difference in pronunciation. From Gune's statement it would appear

[1] P. D. Gune—Introduction to Comparative Philology, p. 99.

[2] Ibid. p. 40.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

that Verner's Law is not dependent on accent even, not to speak of other conditions laid down by Verner.

The annunciation given by Giles[1] is also objectionable, because it is too narrow. He uses the term "in the middle of Germanic words". But such examples as Skt. śatá, Goth. hund, etc. show that voicing takes place also at the end of Germanic words. Therefore, if we are to speak with reference to Aryan words we should use the term in the middle of words, and if with reference to Germanic words, we should use the term "in the middle or at the end of words." Gune's definition is objectionable because he uses the latter term, but does not specify with regard to which language he is speaking. Gile's definition is untenable, because he uses the former term with regard to Germanic, which is applicable to Aryan only. But it is better to state the law with reference to Aryan words as Verner has done, because this requires the least saying.

Giles' version-too narrow.

Now, what is 'voiced company' which is essential in the matter of voicing of k, t, p ? This has not been clearly stated anywhere. Prof. Tonnelat seems to understand by this, vowels on either side, because he says in his account of Verner's Law—

What is voiced company ?

> "When the IE pitch accent did not fall on the first syllable of word, then the unvoiced spirants, f, th, kh, and the unvoiced sibilant s, being placed between two vowels, which were naturally both vocalic or voiced, became voiced themselves."[2]

Actually we have such "voiced company" in such examples as Skt. pitár, Goth. fadar, AS. faeder ; Skt. mātár, AS. modor,

---

[1] P. Giles—A Short Manual of Comparative Philology, p. 99 : In the middle of Germanic words, if the immediately preceding sonant did not originally bear the principal accent, original k, t, p, s are not represented by h, th, f, s, but by g, d, b, r, except in the combinations, ht, hs, ft, fs, sk, st, sp."

[2] Ernest Tonnelat—A History of the German Language, p. 29.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

etc. where t has a vowel on either side. In these examples t is (1) medial in position, (2) in voiced company i.e. with vowels on either side (3) and with unaccented preceding syllable. Hence the voicing takes place in Germanic.

But the way in which Tonnelat speaks of the vowels on either side ("being placed between two vowels"—Tonnelat) indicates that he thinks it an inevitable phenomenon, but not necessary. But the voiced company, if it be vowels on either side, is a necessary condition of voicing according to Verner. A consonant may be medial, yet without voiced company, e.g. patra, where t is medial, but has a vowel on one side and a consonant on the other (p-a-t-r-a). Tonnelat's statement indicates that a medial consonant is necessarily in voiced company, which is not the case.

But whether we should interpret 'voiced company' in the sense of 'vowels on either side' is a question, because it admits of other interpretations too. Verner's term is "bei tonenden nachbarschaft"—by toned neighbour-sound. Now 'by' means 'by the side of' and 'toned' means voiced sound, whether vowel or consonant. So the whole term means 'by the iide of a voiced sound'. It is clear that the voiced sound need not be on both sides of the consonant to be voiced, and it need not be a vowel either'. Therefore the interpretation 'vowels on both sides' seems to be an unwarranted narrowing of the scope of voicing, and voiced comapany is simply a voiced letter on any side.

But though this interpretation of voiced company is quite justified, practically we find things otherwise. Voicing is found to occur almost uniformly between vowels whether origial or not. e.g. Skt. pitár, Goth. fadar ; Skt. saptán, Goth. sibun ; etc. but Skt. ātmăn, AS. aethm : It may be argued that voicing in AS. heard (Eng. hard) etc. is not between vowels. The reply is that such forms are not original, but are the results of phonetic decay. Had 'heard' been the original AS. form, the voicing could not be justified by Verner's law, because according to Verner voicing takes place in a medial position.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

But d in this word is not medial. So if we are to justify it according to Verner's law we must suppose an earlier form which places d in a medial position. But what can be that form other than one which more or less resembles the forms preserved in Sanskrit or Greek. The Sanskrit form is krátu, and Greek form krátos, where we find vowels on either side of t, Therefore the original AS. form must be something like *hreadu (>*hread>heard). Such a form is suggested also by the existing Gothic form hardus (<*hradus). So the absence of vowels in a Germanic form may be only apparent, and we cannot say that voicing takes place elsewhere than bteween vowels.

Therefore Prof. Tonnelat's interpretation of voiced company may be accepted for practical purposes.

(3) Another peculiarity of the present versions of Verner's law is that they differ with one another as to the position of the accent required for the voicing of k, t, p. Verner requires accentlessness of the preceding (i.e. immediately preceding) syllable. For his statement is that h, th, f "remain unchanged, if preceded by an accented syllable", which means h, th, f change to g, d, b if preceded by an unaccented syllable. Here "precede" is clearly "immediately precede", because there is no question of speaking of a remoter syllable. From the accentlessness of the immediately preceding syllable it does not follow that the accent must be on a syllable following, because the accent may be on a remoter preceding syllable as well.

No uniformity about the position of accent.

(3a) But Verner's law has been understood even in this sense, that is, the accent must follow k, t, p if there is to be voicing of those occlusives. For instance, Taraporewala's version of Verner's law, as quoted above (under footnote 1), has in that voicing occurs if the accent follows k, t, p. Therefore this version is defective. While Verner allows two positions of accent for voicing—(1) mediately preceding accent (2) and immediately or mediately following accent—Taraporewala

Taraporewala's view

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

allows only one position of the accent—the accent that mediately or immediately follows k, t, p. Hence the objection to Taraporewala's version.

Positions of Accent for voicing

Verner's view :

(1)	accented syllable [bhá—	unaccented syllable ran—	k, t, p ti
(2)	unaccented syllable [mā—	k, t, p t—	accented syllable ár]

Taraporewala's view :—The same as (2) under Verner's view.

If we had to accept Taraporewala's view we could not defend the following cases of voicing: Skt. bháranti, Goth, bairanda ; Skt. bhárase, Goth. bairaza.[1] In these examples the accent does not follow the t and s, but precedes (mediately) them, yet there is voicing in the corresponding Gothic sounds. If we accept Taraporewala's view, the voicing in the above cases are to be regarded as exceptions. But Verner's view shows that these are quite regular cases.

Louis Gray also holds the same view as Taraporewala, and therefore his view also is untenable. He says :

Gray's view

"The treatment of the internal voiceless plosives and of the sibilant differs, by Verner's law, according as the IE accent immediately precedes the plosive or silibant in question or follows it."[2]

By this he means the original k, t, p, s are represented in Germanic in one way, if the accent immediately precedes, and in another way, if the accent follows. But he does not say how the representation would be in case the accent precedes, but not immediately. This is a case of vocing, as shown above, but Gray does not take it into account.

---

[1] Max Muller—Lectures on tde Science of Language, II, p. 274.

[2] Louis H. Gray—Foundations of Language, p. 69.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(3b) Another view about voicing does not at all say whether the accent should precede or follow, but says that the voicing takes place, in an originally unaccented syllable. This view is held by Sweet and King & Cookson.[1] But this view is untenable. Let us look into the following examples : Skt. pitár (pi-tár), Goth. fadar ; Skt. bhrā́tar (bhrā́-tar), AS. brothor. In the first example voicing takes place in the accented syllable, and in the second, voicing does not take place in the unaccented syllable. This is just the reverse to what these authorities say. But this reverse is also not the rule ; for we have—Skt. bháranti (bhá-ran-ti), Goth. bairanda—where voicing has taken place in the unaccented syllable. We see that voicing sometimes occurs in the accented syllable (pi-tár), sometimes in the unaccented syllable (bhá-ran-ti).

View of Sweet, King and Cookson.

As a way out of this situation King & Cookson add, "For the purposes of Verner's law consonants are to be regarded as belonging to the same syllable as the preceding vowel".[2] Thus the syllabic division in pitar becomes pit-ar, and that in bhrātar becomes bhrāt-ar. And so the voicing in pitar is in the unaccented syllable, and the non-voicing of t in bhrātar is in the accented syllable. But this is open to the following objections.

First, how can we say that the t in pitár is in the originally unaccented syllable and that in bhrātar in the originally accented syllable ? For, the syllabic division here is purely arbitrary. The approved syllabification is pitár, bhrā́-tar. What is actually done in this view is that to an unaccented syllable a k, t, p or s from a following accented or unaccented syllable is added, and the whole is said to belong to an unaccented syllable. But this is only distortion of facts and not at all necessary. Verner's view is that after an unaccented syllable k , t, p, or s

Defects of the view: arbitrary syllabification.

[1] Vide Henry Sweet—A History of English Sounds, p. 88; King & Cookson —An Introduction to Comparative Grammar of Greek, & Latin, p. 83.

[2] King & Cookson, op. cit,

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

is voiced, whether those consonants belong to an accented or unaccented syllable or not. The question is whether the preceding syllable is unaccented. If that is so, we need not bother about the accent or otherwise of the following k, t, p, s.

Secondly, why should one regard the consonants as belonging to the same syllable as the preceding vowel, if the consonants actually belong to other syllables? What is the authority for such syllabification? Ancient authorities are all against this. Let us illustrate. The syllabification in mātár according to King and Cookson will be māt-ár. But Śaunaka, author of Ṛk-Prātiśākhya, tells[1] us that a consonant in between two vowels is a part of the following vowel, that is to say, it forms syllable with the following vowel. So in mātár, t being placed between two vowels will be a part of the following vowel. Thus the syllabification is mā-tár. It is also said that the consonants sound like those vowels of which they are parts.[2]

Ancient authorities against it.

So in mātár (mā-tár) t being part of the following udātta vowel will itself be heard as udātta. But a syllabification like māt-ár subordinates the t to the preceding anudātta vowel, whereupon the t will sound as anudātta. This makes a great difference.

Kātyāyana lays down the following principles for syllabic division[3]. (i) A vowel together with a preceding consonant or consonants constitutes a syllable. (ii) A vowel together with one or more preceding consonants, and also one or more follow-

---

[1] Ṛk.-Prā, I. 15 : anusvāro vyañjaṁ cākṣarāṅgaṁ
svarāntare vyañjanānyuttarasya ;
pūrvasyānusvāra-visarjanīyau
saṁyogādir vā ca parakrame dve.

[2] Vide Ubaṭa's commentary on the above : yāni yasya svarasyāṅga bhūtāni tāni tenaiva svareṇa samānasvarāṇi bhavanti yathā—"ayaṁ devāya janmane" ityatra ekārasya anudāttatvād dakāro nudāttavat śrūyate.

[3] Vājasaneyī Prātiśākhya, I. 100-101, 106: sahādyair vyañjanaiḥ ; uttaraiścāvaśiṣṭaiḥ ; avasitaṁ ca.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ing consonants, provided they are final, constitutes a syllable (iii) A final consonant is a part of the preceding vowel. Examples are : (i) mā, dru (ii) vā,, prāñ (iii) ap (water).

Applying these principles in mātár, we see that mātár has first a consonant and then a vowel. These two will form the first syllable of the word (Rule i). We cannot include the following t in this sylalable, because t is not final (Rule ii). Now mā- forming the first syllable, -tár will form the next syllable, because here a vowel has a consonant preceding and a consonant following-and-final (Rule ii). Thus we get mā-tár.

It is uneuphonic

Besides, it is crystal clear that the normal syllabification is mā-tár, and not māt-ár, because in the former case the utterance is smooth, but in the latter there is a painful jerk in the utterance as in the agglutinative languages.

Prof. Siddhesvar Varma has raised an objection to this. According to him an intervocalic consonant is divided between the two vowels, its on-glide belonging to the preceding vowel, and its off-glide to the following. But if the predceding vowel is accented, the consonant will more incline to it, and if the following vowel is accented, the consonant will more incline to that.[1] That is, an intervocalic consonat will form syllable with the accented vowel, preceding or following.

Prof. Varma's View

Thus while in mātár, the syllabic division according to Varma is mā-tár, as approved by Śaunaka and Kātyāyana, that in bhrā́tar is bhrāt-ar, contrary to the opinion of the said Ṛṣis, whose division would be bhrā́-tar. Varma's division is contrary to that proposed by King and Cookson too, who divide mātár as māt-ár. But it will be seen that Prof. Varma's view also is untenable.

The first question is—how is it that the accent should attract a consonant now from this side and now from that ?

[1] S. Varma—Phonetic Observations of Indian Grammarians, p. 62.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Varma's view criticised.

According to Varma the accent in bhrā́tar attracts the following t (bhrā́t-ar) and the accent in mā́tar attracts the preceding t (mā-tár). We cannot attribute such an incongruous power to accent. Nor do we think accent has any power to attract any consonant at all or any part to play in the formation of syllables. The main thing is pronunciation. If it is not necessary for the sake of pronunciation to include a particular consonant in a particular utterance or syllable, it cannot be so included. For instance, in bhrā́tar the portion bhrā- can be pronounced but not bhr-, and hence bhrā- forms a syllable. The syllable bhrā may be extended by adding the following t to it, and that also may be a syllable bhrāt.- But the addition of t to bhrā- is not necessary, because it can be sounded with the following vowel (-ta-). Thus bhrā, the necessary group of consonants and a vowel, forms the first syllable, and then next necessary group ta- would form the second syllable ; but in that case the final r would be left alone and unsounded, and hence this r is to be included in the second syllable out of sheer necessity (-tar). 't' has no necessity to enter into the first syllable. The right syllabification is therefore bhrā-tar.

The next objection is that it cannot be admitted that an intervocalic consonant is divided between the vowels on either side. For a consonant does not require more than one vowel for its utterance. A consonant is sounded with a vowel on this side or on that, and it is unthinkable how two vowel-sounds can be contending with each other to sound a single consonant. The contention that the on-glide and the off-glide of an intervocalic consonant connect it with the preceding and the following vowels respectively, and the consonant attaches more to the accented vowel and less to the unaccented one is untenable. For we do not pronounce all the sounds of a word simultaneously, but successively, however, repidly it may be. When the entire word is pronounced the question of several glides may arise. But the pronunciation of a syllable may be complete before a glide arises. Therefore glides do not necessarily connect two

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

vowels with a medial consonant. In bhrā́tar as soon as we utter bhrā́-, a syllable is complete, because we have here the minimum requirement for a syllable, and the glide from ā́ cannot connect the following t with it (ā) and the first syllable bhrā-, because t is not yet pronounced. If the syllable bhrā- is complete before t, a and r are pronounced, it cannot be said that some glides connect ā, t, and a.

The glides may connect the various vowels and consonants of a word, as the pronunciation of the word passes from sound to sound till it is complete. But this does not mean that the syllabic division thereby becomes a matter of dispute. Glides have nothing to do with syllables which remain as they are inspite of the glides. For example, in pronouncing bhrā́tar glides may appear before and after t. But what has that to do with the formation of syllables? We have said above that in the pronunication upto bhrā- there is no glide (the view that there is a glide between a consonant and a vowel as in r and ā in bhrā, is not supportable). Next, when we proceed to pronounce the following t, a glide may arise between ā and t, but that does not drag in the t to the syllable just completed (bhrā-).

The view untenable. Before pronouncing the t there was no on-glide to it, but a syllable was already complete (bhrā-). So how can that glide, before the birth of which a syllable was complete, claim to add anything to that syllable? That is, the on-glide to t, coming later, cannot bring t into the syllable bhrā.- So the syllabifidcation remains bhrā-tar, as suggested by the Prātiśākhyas.

Thus refuting King and Cookson's dictum that consonants are to be treated as belonging to the same syllable as the preceding vowel, we find yet another fault with their view that voicing takes place in an originally unaccented syllable. This is that this view provides scope for voicing even in the initial k, t, p, s, when they are in the unaccented syllable. But this is not allowed by Verner or by facts. In

A furter charge against King & Cookson's view.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Skt. pitár the syllables are : pi-tár. Now pi- is in the unaccented syllable ; so in Sweet and Cookson's view we should have voicing of p to b in Germanic. But we do not have it ; we have Goth. fadar, AS. faeder instead. Even if we accept the syllabification proposed by King and Cookson, we have p in the unaccented syllable (pit-ár) besides t. So how is it that only t is found to be voiced, but not p ?

Sweet, King & Cookson's view, therefore, that voicing takes place in an originally unaccented syllable is not acceptable.

(3c) Prof. Tonnelat (Vide his History of German Language, p. 29) is of opinion that the accent must not fall on the first syllable of the word, if there is to be any voicing. But such examples as Skt. bháranti, Goth. bairanda ; Skt. bhárase, Goth. bairaza, where the accent is on the first syllable, and yet voicing has taken place in the corresponding Gothic words, refute this view.

Tonnelat's view refuted.

(4) Still another characteristic of the current versions of Verner's law is their use of several terms which unduly narrow or widen the scope of the law.

(4a) One of these is the use of the term 'sonant'. P. Giles in his version of the law uses the term and says that voicing of k, t, p, s takes place, if the immediately preceding "sonant" did not originally bear the principal accent. Gune also has used the term (sonant) once,[1] though not in his main annunciation of the law.

The sonants are : the vowels, the liquids (r, l), and the nasals (n, m).[2] Now let us look at the following : Skt. kalpate, Goth. hilpa, AS. helpan, Eng. help.[3] Here the sonant that immediately precedes p is l ; but l does not bear the principal accent which rests on the preceding

Giles's use of the 'term sonant' objectionable.

[1] Gune—Introduction to Comparative Philology, p. 47.

[2] Giles—Mannual of Comparative Philology, p. 87.

[3] Vide SED.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

a. So the voicing of p is expected. But far from voicing, not even the least shifting has taken place in the p. Therefore the term 'sonant' should not be used in the statement of the law. The term 'sonant' is a broader term than 'vowel', and its use extends the scope of voicing to cases where n, m, r or l precedes k, t, p, s, irrespective of the position of the accent, because n, m, etc. cannot bear the principal accent. But actually such extension is not allowed. According to Verner, not the preceding sonant, but the preceding syllable, should be unaccented for the purpose of voicing. In kálpate (kál-pa-te), the syllable preceding p is kal- which is accented, and therefore voicing of p is barred. The sonants l, m etc. are somewhat capable of forming syllables by themselves, whence they are called sonants. But when Verner uses the term 'syllable' he certainly does not mean single r, l, m, n also, because he is speaking of the original accent in syllables, especially as in Vedic, and the syllabification given by Vedic Ṛṣis, as already discussed at length, never allows r, l, m, n to stand by themselves as syllables. So Verner cannot allow voicing after r, l, m, n though they may be unaccented, without other considerations, that is, whether the entire syllable preceding k, t, p, s is unaccented, and the k, t, p, s are medial and in voiced company. The voicing in the above example will be barred by two reasons—(i) The syllable preceding p is accented (ii) p is not in voiced company (-l-p-a-). But Giles's version allows voicing even here, because the preceding sonant (l) is unaccented. The inclusion of the term sonant thus unduly extends the scope of the law.

How l in 'kalpate' does not bear udatta.

How the l in the above example does not bear the principal accent needs explanation. It may be said that such explanation is unnexessary, for accents, udātta, anudātta and svarita, are the properties of vowels, and l being a consonant, there is no question of its having any accent at all, not to speak of the principal accent. But this is not so. Though consonants themselves have no sound (and the properties of

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

sound, i.e. the pitches udātta etc.), yet when they are sounded with the help of vowels, they receive from those vowels the properties of vowels (i.e. accents udatta etc.).[1] Now, with the help of which vowel is l in the example sounded ? Śaunaka's dictum is that the first member of a conjunct between two vowels is a part either of the preceding vowel or the following. Ubaṭa, explaining this point, makes it a part of both because according to him the first member of a conjunct between vowels sounds like both the vowels.[2] Thus in "ā tvā ratham" (RV. VIII. 68. 1) t is sounded like udātta and anudātta, because it is the first member of the conjunct 'tv' between a preceding udātta vowel 'ā́' and a following anudātta vowel 'ā'. Therefore in kálpate, where the conjunct lp has udātta 'á' preceding and svarita 'a' following, the first member of the conjunct, i.e. l, will sound like udatta and svarita both, while the preceding 'a' bears the unalloyed udatta accent. Thus there is difference of accent between the preceding 'a' and the consonant l. While 'á' bears the udata or the principal accent, l bears partly udatta and partly svarita. So we say l does not bear the principal accent.

An objection.

Against this a subtle argument may be raised that the l still bears unmixed udatta or the principal accent as the preceding 'á', on the ground that the influence of the following svarita vowel on it (i.e. l) is in no way deteriorating. How ? The first half of a svarita vowel is udātta, and the next half anudātta. But the anudātta half also sometimes sounds as udatta, if an udatta or a svarita vowel does not follow.[3] In kalpate the svarita 'a' is followed

[1] Vide Ubaṭa's commentary on Ṛk-Prātiśākhya I. 15, quoted in Foot Note 11 above.

[2] Ṛk—Prātiśākhya, I. 15, and Ubata's commentary thereon.

[3] Vide Pāṇini, I. II. 32 : tasyādita udāttam ardhahrasvam, and Bhaṭṭoji's commentary thereon : svaritasyādāvardham udāttaṁ bodhyam, uttarārdhaṁ tu pariśeṣād anudāttam. tasya codātta-svaritaparatve śravaṇaṁ spaṣṭam ,anyatra tūdāttaśrutih Prātiśākhye prasiddhā :

anudāttah parah śeṣah sa udāttaśrutir na ced,
udāttaṁ vocyate kiñcit svaritaṁ vākṣaraṁ param.
(Ṛk-Prātiśākhya III. 3)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

by an anudatta 'e', and not by any udatta or svarita vowel. Hence the anudatta latter half of the svarita 'a' after p will sound as udatta, and the first half is already udatta. Therefore the entire svarita 'a' here is practically udātta, and thus the l being between two udātta vowels will sound as udātta.

But our reply is that the svarita 'a' which is not followed by an udatta or svarita vowel does not sound as pure udātta, though it may resemble udātta to some extent. For Bhaṭṭojī says that the anudātta latter half of a svarita vowel is "distinctly audible" if an udatta or a svarita follows[1] This means that when udatta or svarita does not follow, the latter anuddatta half of svarita is "indistinctly heard", and not that it is not at all heard, and the preceding udatta half only is heard. With the latter half heard as indistinct anudātta, and the first half heard as pure udatta, the total may be said to be heard like udatta. But this is an approximation to udatta, but not a real udatta, when a portion is heard as anudatta, however indistinctly it may be. Thus the svarita 'a' here, which is not followed by any udātta or svarita, may approximate an udātta in hearing, but is not a real udātta. Hence the l between a preceding pure udātta and a following approximate udātta will not sound as pure udātta, but a bit differently. Thus we finally establish it that te l in kálpate does not bear the principal accent.

Objection cannot hold water.

(4b) Both Max Muller and Taraporewala use the term 'Gothic' in their versions of Verner's law, as if the law applies to the Gothic language, i.e. the language of Ulfilas's Bible, only. This greatly narrows down the scope of the law. For the law operates not only in Gothic, but also in Low German and North Germanic dialects and to some extent in High German dialects, though of all these Gothic and Anglo-Saxon show the most regularity; cf. Skt.

Max Muller and Taraporewala's use of the term Gothic objectionable.

[1] tasya codātta-svaritaparatve śravaṇaṁ spaṣṭam (On Pāṇini, I, II. 32).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

bhrā́tar, AS. brothor, Goth. brothar, ON. brothir, Sw. & Dan. broder. Here Gothic, Anglo-Saxon, and Old Norse (the oldest North Germanic) show the regular th for Skt. t, for the accent immediately precedes t, and no voicing is possible, but Swedish and Danish (both North Germanic dialects) show a d, the voiced form of t. This occasional iregularity in North Germanic may not be original, for the literature from which such forms are taken is not of the same early date[1] as Gothic and Anglo-Saxon. Had we possessed North Germanic of an equal date, we should have found the same regularity in it as in Anglo-Saxon and Gothic as regards the operation of Grimm's law or Verner's law.

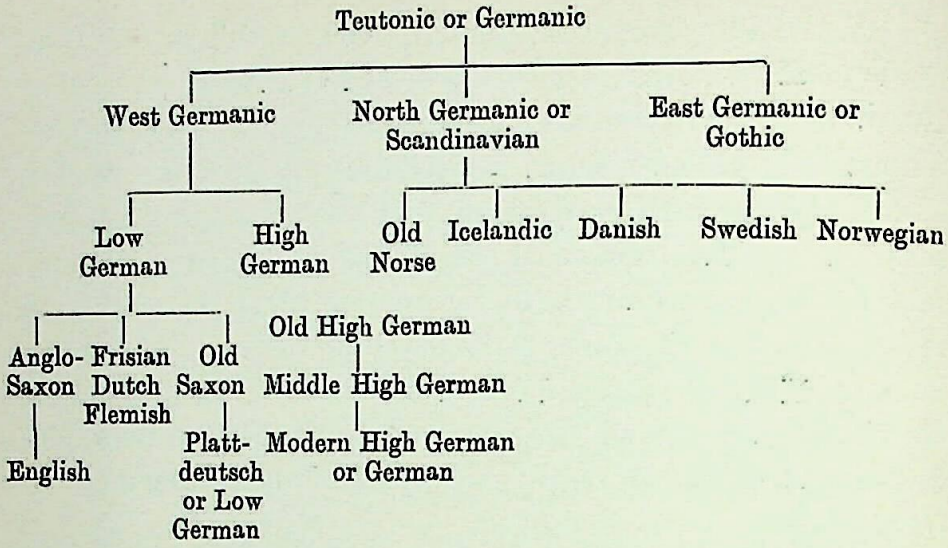
The use of the term 'Gothic' in the annunciation of Verner's law disregards this fact of partial application of the law in late North Germanic (and probable full application in earlier North Germanic), and full application in Anglo-Saxon, and other Low German dialects (except Dutch, which, like North Germanic, shows irregularity), and partial application also in High German (discussed below).

Skeat's use of the term Low German inaccurate.

(4c) Skeat uses the term "Low German" in his version of Verner's law, as if the law holds good only in that subdivision of the Teutonic speech. The term 'Low German' strictly denotes several languages, such as Anglo-Saxon, Frisian etc., of the West Germanic sub-division of Teutonic:

[1] The earliest North Germanic documents date from not earlier than 9th Century (Tonnelat—History of German Language, p. 45), whereas Gothic dates from 4th century and Anglo-Saxon from 7th century.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative



CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

TABLE No. 2

High German and other Germanic sounds compared

			dentals			gutturals			labials		
A.	Original & Sanskrit		d	t	dh	g	k	gh	b	p	bh
B.	Germanic other than High German (First sound-shift)		t	th	d*	k	h	g*	p	f	b*
C.	High German (Second sound shift)										
In—	(1) Isidorus	initially—	z	dh	d	ch	h	g	—	f	b
		medially—	zs	dh	d	hh	h	g	f	vf	b
		finally—	zs	dh	t	h	h	c	ph	f	p
	(2) Otfrid		z	th	d	k	h	g	ph	f	b
			z	d	t	ch	h	g	f	f	b
			z	d	t	h	h	g	f	f	b
	(3) Tatian		z	th	t	k	h	g	ph	f	b
			z	d	t	hh	h	g	ph	v	b
			z	d	t	h	h	g	ph	f	b
Instances cited—			9+9+9=27			9+9+9=27			8+9+9=26		
Total shiftings in High German—			9+7+6=22			7+0+1= 8			8+2+1=11		

*Germanic d stands for Skt. dh (by Grimm's law), t (by Verner's law), and d (by Grassmann's law); so are Germanic g and b representatives of Skt. gh, k, g and bh, p, b respectively by the same laws.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

If the term is used in this sense, then the scope of the law becomes greatly minimised, because the term excludes Gothic and Scandinavian (not to speak of High German) from the scope of the law, where also the law operates (For another narrow sense of the term Low German, please see the language-tree above).

The term Low German is sometimes used to denote all Teutonic dialects other than High German. If the term is used in this wider sense, this is no doubt less blameworthy. Yet its use cannot be wholly justified, because it leaves out the High German dialects, where also the law applies partially. [Please see below].

The second sound-shifting, which has differentiated High German from other Germanic, is an imperfect shift, as it has not affected all the sounds. While it has affected the dentals pretty regularly, the gutturals and labials are very imperfectly affected[1], so that there is practically no difference between High German and other Germanic so far as the guttural and labial series of letters are concerned. These sounds (gutturals and labials) are almost the same in all the Teutonic dialects. [Vide Table No 2].

From the said Table, based on the texts of three Old High German authors, Isidorus, Otfrid, and Tatian[2], it is clear that while the dentals have shifted in High German almost regularly, the labials have shifted in 11 cases out of 26, and the gutturals only in 8 cases out of 27, and that, of the gutturals and labials only k and p have any remarkable shifting. The shifting of k is perhaps less than is shown in this table, which is based on the table framed by Grimm[3]. Skeat says that there is in general no second shifting from k to kh, and that "the English k is also a German k; cf. Eng. king, kiss, cow; G.

[1] Max Muller—Lectures on the Science of Language II. p. 267.

[2] op. cit.

[3] Vide Skeat—Principies of English Elymology, pp. 109-111; Meyer—History of he German Language, p. 70 (quoted by Skeat—ibid. p. 143).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Konig, Kuss, Kuh"[1]. Tonnelat also holds a like view[2]. Thus it is established that practically there is no difference between High German and other Germanic as regards guttural and labial sounds. Therefore Grimm's law and with it Verner's law become applicable to High German also with regard to gutturals and labials. Hence the term "Low German" in defining Verner's law is objectionable, because it narrows the scope of the law, in whatever sense the term is applied.

Some instances of the operation of Verner's law in High German are :—Skt. śvaśrū, AS. sweger, OHG. swigar ; Skt. sapta, Goth. sibun, G. sieben, OHG. sibun.

(5) Another feature of the prevailing versions of Verner's law is the additions of new conditions.

(5a) Thus Max Muller says that "consonants, if final, often prefer aspiration at the end of words..."[3] and thinks the absence of voicing in AS. brothor, Goth. brothar (Skt. bhrātar) is because t in bhrātar is at the end of the first syllable (bhrāt-ar).[4] But we have already shown that the syllabic division is bhrā-tar (not bhrāt-ar), the t being at the beginning of the second syllable. Yet it has not been voiced. Again, in the example Skt. saptá, Goth. sibun, the voicing of p is clearly at the end of the first syllable (sap-ta), because the division as sa-pta is not conductive to smooth pronunciation, a conjunct being at the beginning of the second syllable. From these examples we see that voicing may take place even at the end of a syllable, and may not take place even at the beginning of a syllable. This refutes the view that voicing is prevented at the end of a syllable.

Addition of new conditions for voicing unsupportable.

Further, Max Muller elsewhere has stated that Grimm's law is less strictly enforced on medial and final consonants than on initial ones[5]. This means that the change of original

[1] Skeat—Principles of English Etymology, p. 109.
[2] Ernest Tonnelat—History of German Language, p. 53.
[3] Lectures on the Science of Language II. p. 276.
[4] Op. cit.
[5] Ibid. p. 242.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

k, t, p etc. to Germanic h, th, f etc. is not regular in medial and final positions. So his further contention that not voiced consonants but spirants (h, th, f) appear at the end of syllables i.e. in medial and final positions contradicts the other statement.

(5b) Another condition laid down for voicing in the current versions a Verrer's law is that there must not be certain consonants before k, t, p, s. These forbidden consonants are : h, f, before t and s ; and s before k, t, p, s. In short it is said that the conjuncts ht, hs, ft, fs, sk, st, sp, ss prevent voicing.[1].

Against this there may be two objections :

(1) This condition is superfluous. The condition laid down by Verner that there should be 'voiced company' for k, t, p, s to become voiced, renders this condition unnecessary. For voiced company as has been said above means vowels on either side, and so conjuncts like ht, sk etc. fall beyond the pale of the law, because the consonants h, s etc. preceding t, k etc. are no voiced company.

(2) This condition widens the scope of the law by implicitly allowing other conjuncts in the matter of voicing. The conjuncts that prevent voicing are enumerated. Therefore other possible conjuncts are to be regarded as not preventing voicing. But this is not so. No conjunct is allowable in voicing. The condition "voiced company" laid down by Verner leaves no scope for any sort of conjunct to come in for voicing. To enumerate the conjuncts preventing voicing in the usual manner is to run counter to Verner's condition 'voiced company'.

An instance where a conjunct other than usually enumerated ones has prevented voicing is : Skt. ātmán. AS. aethm. Here the accent is not on the syllable immediately

[1] P. Giles—A Short Manual of Comparative Philology, p. 99 ; Max Muller—Lectures on the Science of Language II. p. 273.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

preceding t, and no forbidden conjunct also is present. Yet the voicing has not taken place. Why? The conjunct tm- is the bar. It has stood in the way of a voiced company for t (ā-t-m-).

The current versions of Verner's law and their departures from Verner's own account have been discussed above. These deparutes render these versions unacceptable, because they fail to explain many facts which are well explained by Verner's account, as has been noted above, In a later version of law two things may be expected: Either a better exposition of the original facts of the law, or addition and alteration of some facts by way of amendment. In any case the version is acceptable. But if a version falls short of any of these, that is, if there is anything less than the original facts of the law, or if any addition or alteration is made without any amendment of the law, that is, if these additions and alterations without explaining existing problems create more problems themselves, then this version is only a mis-statement of the law. Had we accepted the current versions of Vernr's law, we could not have explained many facts and should have to look upon them as exceptions. A lot of such cases have been noted in the first section of this chapter, out of deference to the current versions. But actually these are explicable by Verner's account. Here they are:

Current versions of Verner's law unacceptable.

(1) Skt. ātmán, AS. aethm[1]. The non-voicing cannot be explained by current versions, but is explained by Verner's account, because the condition 'voiced company' is absent.

(2) St. darśitá, Goth. ga-tarhiths[2].

Here for Skt. ś (=orig. k) we have Goth. h, instead of voiced g, though the accent favours voicing and no forbidden conjunct also is there to prevent voicing. Thus this is an exception according to the current versions. But according to Verner's

[1] Lanman—Sanskrit Reader.

[2] Meillet—Comparative Languages Indo-Europeanes, p. 278 (in French).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

own account this is quite regular because the condition 'voiced company' is violated (r-ś-i).

The non-voicing of the t here will be explained later, because it is not explicable even by Verner, and is a real exception.

(3) Skt. piṁśáti, Gk. poikélos, AS. fāh[1].
Non-voicing due to same reason i.e. violation of the condition 'voiced company' (ṁ-ś-a).

These are not explicable by any of the current versions, and so they are the common exceptions to them. Exceptions to particular versions are already hinted at. Some of them are :

1. Giles—

Skt. śatá, Goth. hund

Giles cannot defend the voicing here, because he says voicing occurs in the middle of Germanic words, whereas the voicing here is at the end of a Germanic word. But the explanation according to Verner is that the voicing is in the middle of an Indo-Germanic word represented by Skt. śatá Gk. he-katon etc., in voiced company, and with accent not on the immediately preceding syllable.

2. Taraporewala—

Skt. bhárase, Goth. bairaza ; Skt, bhárante Goth. bairanda.

Taraporewala cannot defend the voicings in the above cases and must regard them as exceptions, since he says, their is no voicing if the accent precedes. But here s, t have been voiced inspite of a preceding accent.

The real explanation, after Verner, is that not a preceding but immediately preceding accent prevents voicing. Here the accent does not precede immediately. We have already shown that though Verner has not used the word "immediately", yet

[1] Lanman—Sanskrit Reader.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

the spirit is this, and this is why most scholars[1] employ this term explicitly.

3. Skeat, Max Muller, Taraporewala

Skt. kālá, Eng. while ; Skt. tŕi, Goth. threis, Eng. three ; Skt. pád, Goth fotus, Eng. foot.

The above authorities cannot justify the absence of voicing in these cases, because they think voicing occurs if the accent is not on the immediately preceding syllable, but elsewhere. Here the accent is alsewhere ; yet viocing does not occur.

The solution is that not only the position of the accent but two other conditions,—medial position of k, t, p, s and voiced company—must also be fulfilled. Here the last two conditions are not fulfilled. So voicing does not occur.

More instances may be given of this sort of exceptions (i.e. exceptions according to others' version of Verner's law, but not according to Verner's own account of the law).

Thus explaining the exceptions to Verner's law as in the scholars' versions we take up those real exceptions which cannot be explained even by Verner's own version of the law. In order to explain them the law requires certain modifications.

The real exceptions

These exceptional cases fall into three classes—
(1) where all the conditions laid down by Verner for voicing are fulfilled, yet voicing has not taken place ; (2) where one or more of the conditions for voicing are violated, yet voicing has taken place ; (3) where there is disagreement between different Germanic forms, i.e. if one shows voicing, other does not. A number of examples have already been given. But since we propose to try to account for these exceptions, it becomes necessary to cite some of them here again.

[1] Giles, Skeat, Webster, Gune ; Max Muller does not use the term in the annunciation of the law (LSL. II. p. 272), but speaks of it later (Ibid. p. 274).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(1) Cases where conditions for voicing are fulfilled but voicing has not taken place :

Skt. ájñāta, AS. uncuth[1] (whence Eng. uncouth) ; Skt. darśitá, Goth. ga-tarhiths[2] ; Skt. āti, ON. aethr[3] ; Skt. parātarám, AS. furthra, (Eng. further) ; Skt. kṣatá, AS. sceath-an (-an is sign of verb, not belonging to root), Eng. scathe.

In all these examples all the conditions for voicing are present, yet voicing has not occurred. These examples really defy Verner's law.

Now one thing is noteworthy in all these cases. Though all the conditions for voicing are present in the Sanskrit side, it is not so with the Germanic words. For āta (in ajñāta) we have -uth (in uncuth). It is clear that the condition 'voiced company' or vowels on either side is not present in the Germanic side. Thus for -ita (in darśitá), we have iths ; for āti, aethr ; and for -āta- (in parātarám), rthr-.

Therefore a further condition for voicing may be laid down that 'voiced company' should be present not only in the Aryan side (represented by Sanskrit or Greek), but also in the Germanic side. Cases of voicings all substantiate this ; e.g. Skt. pitár, Goth. fadar, AS. faeder, Skt. mātár, AS. modor ; Skt. pitú (food), AS. foda (Eng. food) ; Skt. damitá, Goth. tamida[4] ; Skt. śaśá (for śasá),AS. hara (Eng. hare) ; Skt. snuṣā, AS. snoru ; Skt. bhárate, Goth. bairada ; etc. All these are cases of voicings, and both sides have voiced company.

But the example :

Skt. vitarám (further), AS. wither seems to defy even this modification. Here the Sanskrit side has all the three requirements for voicing, and the AS. word has voiced company too. Yet voicing has not taken place. But we find that the Gothic form is 'withra', with no voiced company, which justifies

[1] Lanman—Sanskrit Reader.

[2] Meillet—Comparative Lenguages Indo-European, p. 278.

[3] Origins on 'eider',

[4] Max Muller—Lectures on the Science of Language II. p. 274.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

the absense of voicing. We therefore may suppose that the AS. wither is for *withre.

Also, Skt. nitarāṁ, AS. nithera (Eng. nether). The same may be said of AS. nithera, that is, it may be for *nithra, for we have ON. nithr.

(2) Cases where condition or conditions for voicing violated, yet voicing taking place :

(a) Skt. ákṣi, Gk. ósse, ókkon, Goth. augo, AS. eage ;

(b) Skt. áśru, Gk. dákru, Goth. tagrs, AS. teagor.

(Further examples on pages 329-331).

In these examples two conditions for voicing are absent— (1) There is accent on the immediately preceding syllable, and (2) there is no voiced company in the original side (represented by Sanskrit and Greek). Yet voicing has occurred in the Teutonic words.

It is to be noted here that the required voiced company or vowel surrounding has been created in the Germanic words by dropping the intermediate consonant or by insertion of another vowel. In the example (a) the consonant s stands between k and i (akṣi), preventing vowel company on one side of k. This s has been dropped in the Germanic words thereby creating a vowel surrounding for k. In (b) the consonant r which prevents voiced company on one side, has not been dropped in the Germanic words, but the vowel o has been inserted before it in the Anglo-Saxon word, though not in the Gothic word. But though in this way the vowel surrounding, is created, the accent bar remains. Yet the voicing has taken place. One wonders how they got over the difficulty.

It may be that when one member of an original conjunct is dropped in Germanic, with the result that the remaining consonant is left between vowels, the vocalic influence on that consonant for the moment preponderates over that of the accent, and it at once takes on the voiced form, regardless of the position of the aceent. [Vide amendments below]. Goth. tagrs may be regarded as standing for *tagurs on the strength of

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

AS. teagor. Also cf. Skt. pakṣin Lith. paukstis, AS. fugol (Eng. fowl), but Goth. fugls, where voiced company, not present in Sanskrit and Lithuanian, has been created in the AS. word, and voicing has occurred. But the Gothic form has no voiced surrounding, and so it may be for *fugols.

These two examples prove it that in the matter of voicing a preceding accent is also no bar in some circumstances (i.e. when an original conjunct is simplified in Teutonic so as to create a vowel surrounding for the mute to be voiced).

Further examples under this head are:

Skt. śvaśrū́, AS. sweger, OHG. swigar;

Skt. saptán, Goth. sibun

Skt. pítṛvya, Gk. pa͡tros, AS. faedera

In these cases either the absence of voiced company or a preceding accent is the bar to voicing. Yet there has been voicing owing to the introduction of the voiced company in the Germanic words.

From the exceptions of both classes shown above the following conclusions can be drawn:

Proposed amendments to the law.

Rule 1. When voiced company is present (explicity or implicitly)[1] in both sides accent will determine whether voicing will take place or not. If the accent is on the immediately preceding vowel voicing will not take place; otherwise voicing will occur. (eg. Skt. pitár, Goth. fadar; Skt. bhrā́tar, Goth. brothar; Skt. bhárase Goth. bairaza; etc.).

Rule 2. When voiced company is present in the original side, but not in the Germanic side, voicing will not take place, whatever the position of the accent (e.g. Skt. darśitá, Goth. gatarhiths; etc.).

Rule 3. When voiced company is not present in the original side, but is created in the Germanic side, voicing will

[1] In original always explicitly; in Germanic sometimes explicitly as in fadar, modor etc; sometimes implicitly, as in AS. heard for *hreadu; cf. Goth. hardus for *hradus.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

take place, whatever the position of the acent (e.g. Skt. ákṣi Goth. augo, AS. eage ; Skt. saptán, Goth. sibun ; etc.).

Rule 4. When there is no voiced company in the original side, and no voiced company is created in the Germanic side, voicing will not take place, (e.g. Skt. ātmán, AS. aethm ; Skt. darśitá, Goth. ga-tarhiths) whatever the position of the accent.

For *Rule 5*, see below.

It is noticeable here that vioced company in the Germanic side is a necessity for viocing and this is why all conjuncts (in the Germanic side) are excluded in the matter of voicing. And though Verner spoke of 'voiced company', in the original words, actually that in the Germanic words is more necessary.

Verner's observation partial.

Verner noted only the cases under (1) and probably (4) and framed his law accordingly. For the cases under these two heads are explicable by Verner's law, though no examples of (4) is given by Verner. Cases under (2) could be explained by Verner's law, if by 'voiced company' he meant 'voiced company' in both sides. But he did not explain the term in that way, and from his statement it is clear that he spoke of 'voiced company' only in the original side. Cases under (3) are not at all explicable by Verner's law, because here even in spite of a preceding accent, or the absence of voiced company (in original side), or both, voicing takes place.

Other scholar's observation equally partial.

Other scholars, who look upon the not-immediately-preceding accent as the cause of voicing can explain only (1), and some cases under (3) where the accent is not-immediately-preceding, such as, Skt. saptán, Goth. sibun, but cannot explain (2), (4) and the cases under (3) where the accent immediately precedes, such as Skt. ákṣi, Goth. augo, AS. eage.

There are some exceptions to this, which are noted below :

Skt. ánta, Gk. ánta, Goth. anda, AS. ende (Eng. end) ;

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Skt. sánti, Goth. sind.

These violate rule (4) stated above (i.e. here there is no voiced company in any side; yet voicing has taken place. Accent also is here on the immediately preceding vowel).

Skt. vấta, AS. wind (Woden, Odin—probably metathetic for 'wind' cf. AS. Wodn-es daeg = Wednesday = winds' day)
Skt. áti, Gk. éti, OS. endi, AS. and (Eng. and);
Skt. matí (ŚBr. máti), Eng. mind, OHG. ge-mund;
Skt. śata, Goth. hund.

The examples violate rule (2) (i.e. there is voiced company in the original side, but not in the Germanic side; yet voicing has taken place. Accent here is immediately preceding in the first two cases, and following in the rest.

But in all these cases we note that in the Germanic words the d (voiced from t in the original side) is always preceded by the nasal n, which is not always present in the original side. Therefore, we may conclude that—

Another amendment

when the nasal n, whether original or not, immediately precedes the Germanic representative of original t, that representative is the voiced form of t (i.e. d), whatever the position of the accent (*Rule 5*).

The combination nd is perhaps euphonic.

Other detached cases of exceptions (which are also mentioned in the previous chapter) are:

Skt. upári, Goth. ufar. Here Rule 1 has been violated. Probably analogy is responsible for this amonaly. For we have —Skt. úpa, Goth. uf. On the analogy of uf where f is regular, ufar may have been formed, though f is not regular there. Also we have Skt. ápa, Goth. af, which also may have helped this analogical formation.

Of all the Germanic dialects Gothic and Anglo-Saxon have the oldest written records, and they have more perfectly carried out the first sound-shifting (Grimm-Verner law) than

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

any other Germanic dialect[1]. But of these two, Gothic has the older literature and consequently more original forms, where the working of the sound-shifting is generally more clearly visible than in the corresponding Anglo-Saxon forms; cf. Skt. ketú, Goth. haidus, AS. -had (Eng. -head, -hood) ; Skt. hūtá, Goth. guda, AS. god ; Gk. kratus, Goth. hardus (for *hradus), AS. heard (Eng. hard) ; Skt. dáśan, Gk. deka, Goth. taihun, AS. tien, Eng. ten ; Skt. páśu, L. pecus, Goth. faihu, AS. feoh (Eng. fee) ; Skt. dánta, Goth. tunthus, AS. toth (Eng. tooth) ; Skt. padá, Gk. pédon, podos, Goth. fotus, AS. fot (Eng. foot) ; Skt. ūrṇā, Goth. wulla, AS. wull, wulle,(Eng. wool); Skt. tṛṇa, Goth. thaurnus, AS. thorn ; Skt. śárdha (troop), Goth. hairda, AS. heord (Eng. herd). From these examples it will be clear that while Gothic has peserved the original syllables intact, Anglo-Saxon, as a rule, has dropped one or more sounds at the end. Original final vowel sounds are almost uniformly dropped in Anglo-Aaxon. AS a result, while a 'voiced company' is available in a Gothic word, it may not be so in the corresponding Anglo-Saxon word. When a voicing is seen in such circumstances, that is, in 'voiced company' in a Gothic word, but not in a voiced company in an Anglo-Saxon word, we cannot say that the Rule 2 stated above is broken, because the existence of the voiced company in the Germanic side becomes proved by the Gothic word, and the absence of it in the Anglo-Saxon word will have be to regarded as due to the dropping of final or medial vowels at a stage of the history of this language. Skeat admits[2] this fact when he says that AS. hlud (Eng. loud) presupposes a form *hluda, which justifies the voicing (cf. Skt. śrutá, Gk. klutos). Had it been otherwise, that is, if the original Teutonic form before shifting had been *klut, having never a final vowel seen in Sanskrit, Greek, and Latin, voicing certainly would not have occurred.

Loss of original in Anglo-Saxon

[1] According to Skeat Gothic is less perfect than Anglo-Saxon and Icelandic as regards sound-shititing (Vide PEE. p. 153). But this view is hardly supportable. How is it that the first shift is sometimes called the Gothic shift, and not Icelandic or Anglo-Saxon shift ? This indicates that Gothic has the most perfect shiftings.

[2] Skeat—Principles of English Etymology, p. 150.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Thus in the examples Skt. ketú, AS. -had (Eng. -hood, -head) ; Gk. kratos, AS. heard (Eng. hard), the absence of voiced company in the AS. words is only apparent, because its existence in Germanic is proved by the corresponding Gothic forms (haidus, hardus for *hradus). Therefore the voicing in the AS. forms are justified. The original AS. forms before the sound-shifting were something like *katu, and *kreatu, which after the shifting, came to be *hadu and *hreadu, which again after a time assumed the forms -had and heard that actually occur.

(3) Cases where different Germanic forms disagree.

(*a*) Skt. tátra, Goth. thathro, AS. thider (Eng. thither) ; Skt. kútra, Goth. hwathro, AS. whider (Eng. whither).

Here we have voicing in the AS. forms, which cannot be justified by Verner's law in any version including Verner's own, because the accent here precedes immediately and this position of accent is regarded as preventive of voicing in all versions. Again, the Gothic forms show no voicing. How is it that one form shows voicing but another does not ? This is explained by rule (3) above,t hat is, when voiced company is created in the Germanic side voicing takes place whatever the position of the accent. In the Gothic form voiced company is not created, and voicing does not occur, whereas in the AS. form voiced company is created, and as a result, voicing takes place regardless of the immediately preceding accent.

Disareement explained by Rule 3

(*b*) Skt. páti, Goth. fadi, -faths (in bruth-faths). Here Gothic itself has two forms, one with voicing, another without it. But both cannot be justified by the current versions of Verner's law, nor by Verner's own. From the position of the accent as seen in Skt. páti, only the form -faths can be justified, but not fadi. Max Muller defends the form fadi saying that the accent probably was on the final syllable originally. But defence of 'fadi' again leaves '-faths' defenceless. Why should there be no voicing in -faths, if the accent was following t ? That both these forms are connected with Skt. páti we have already discussed. But both forms cannot be defended by the existing law.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

The solution is this. The accent, as Max Muller points out, may be originally on the final syllable. This justi. fies the voicing in fadi, where d is between vowels (Rule 1), and the absence of voicing in -faths, where th is between a vowel and a consonant (Rule 2).

(*c*) Skt. past participle -tá is generally represented by -ths in Gothic, for which, among other things, Skeat has blamed Gothic as a "less faithful representative of original Teutonic than either Anglo-Saxon or Icelandic"[1], because accent here follows t and voicing is expected in the Germanic form, which (voicing) is actually seen in English past participle -d or -ed. But Gothic also has occasional voicing ; e.g. Skt. damitá, Goth. tamida[2]. So it cannot be said that Goth. past participle -ths is irregular, and Eng. past participle -ed[3] is only regular. Goth. -ths also is regular, because for the absence of voiced company, voicing could not occur here (Rule 2). Where voiced company was preserved, voicing did occur, as in tamida (Skt. damitá) (Rule 1). But both these forms could not be justified by the current versions of Verner's law including Verner's own.

Gothic past participle this not irregular

Under classes 1 and 2 come a number of other exceptions from various Germanic languages, especially Anglo-Saxon. These relate to some grammatical forms. It has been said that if in Sanskrit the accent is on the root syllable of a verb, we find a spirant in that syllable in Low German, while, if in Sanskrit the accent falls on the ending of a verb, the Low German verbal form shows a voiced mute[4]. Typical examples are from Anglo-Saxon grammar, where we find sometimes a spirant in the singular and a voiced consonant in the plural in the past tense, which is said to be due to the fact

Supposed operation of Verner's law in LG. Grammar

[1] Skeat—Principles of English Etymology, p. 153.

[2] Max Muller—Lectures on the Science of Language, II. p. 274.

[3] From Old Teutonic— do —(C.O.D.).

[4] Max Muller—Lectures on the Science of Language II. p. 273.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

that in Sanskrit perfect the singular accents the root, and the plural the termination.

For example :—

Verb	Past singular	Past plural
snith-an (to cut)	snath	snidon
cweth-an (say)	cwaeth	cwaedon
ceos-an (choose)	ceas	curon
wesan (be)	waes	waeron

The argument is that the spirants in the past singular forms are due to the accent on the immediately preceding vowel in the original Teutonic form, and that the corresponding voiced consonants in the plural forms are due to the accent falling on the ending following those voiced consonants in original Teutonic. The positions of the accent in original Teutonic in such forms is proved by the positions of the accent in Sanskrit perfect forms, where the singular accents the root and the plural the termination ; e.g. bi-bhéd-a, but bi-bhid-imá.

But a good number of facts militate against this argument that the position of accent caused the change of consonants in singular and plural in Low German (some times called the "grammatical change"[1])

Numerous exceptions

(1) The 'grammatical change' does not occur in all the Low German languages. It occurs only in Anglo-Saxon, and even in Anglo-Saxon not always. If accent were to cause this change, the change would have occurred in all the Low German languages.

(*a*) "In Gothic this change is but rarely observed."[1]

(*b*) "Icelandic often preserves s, and does not change it to r"[2].

(*c*) In Danish,r for original s is used in both numbers in all tenses and moods ; e.g. Skt. vas- (to live,

[1] A. J. Wyott—An Elementary Old English Grammar, p. 151.

[1] Max Muller—Lectures on the Science of Language II, p. 273.

[2] Skeat—Principles of English Etymology, p. 151.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

to remain), Dan. vaere (to be), whence present indicative er (sing. and plur.), past indicative var (sing. and plur.) imperative vaer ; etc. So is the case with Swedish and Norwegian.

(*d*) In Dutch Past subjunctive has r for original s in both numbers. But Sanskrit subjunctive is accented on the root. Therefore, voicing in Dutch subjunctive is not possible, if accent be the ultimate cause of voicing.

(*e*) Even in Anglo-Saxon all verbs do not exhibit "grammarical change." Whereas the change is seen in the verbs -lith-an (to go), scrith-an (proceed), snith-an (cut), sceoth-an (seethe), weorth-an (become), cweth-an (say), ceos-an (choose), dreos-an (fall), forleos-an (lose), freos-an (freeze), hreos-an (fall), wes-an (be) and some more, the change is not seen in—

nith-an (avoid), writh-an (bind), ris-an (rise), geris-an (befit), abreoth-an (fail), genes-an (survive), les-an (collect), and sceth-an (injure)[1], which retain th or s throughout. Further, slean (fr. slah-an), and fon (fr. foh-an) have g (for h) in both numbers of the past.

Besides, the verbs called 'weak' have no such change at all. It cannot be said that these verbs are all unoriginal, many of which have actual cognates in other languaes. Neither can it be argued that these verbs originally had the said change, but in course of time they have adopted a new conjugation.

(2) If the grammatical change had been due to accent only, then such change should have occurred in all tenses and moods of the verbs having this change, if accent permits. But this is not the case. Only in the past indicative (besides past participle) this change occurs, and even of the past indicative, 2nd person has escaped this change.

[1] Wyatt—Elementary Old English Grammar, pp. 71-72.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(*a*) Past indicative second person singular has voiced consonants as the plural ; e.g. From verbs teon and feol-an,—

	Sing.		Plur.	
1st Person	tah	fealh		
2nd Person	*tige*	*fulge*	*tigon*	*fulgon*
3rd Person	tah	fealh		

(*b*) In some verbs voiced consonant occurs uniformly in singular and plural in all persons ; e.g.—

	Sing.			Plur.
verb	1st Per.	2nd Per.	3rd Per.	
slean	slog	sloge	slog	slogon
fon	feng	fenge	feng	fengon

If accent were the cause of voicing, then voicing could not occur in the singular forms noted above, for in perfect singular, Sanskrit accents the root.

(*c*) In Sanskrit perfect subjunctive is accented on the root*. Hence voicing is not expected in the Anglo-Saxon past subjunctive, whether singular or plural. But only voiced sounds are found in this mood in Anglo-Saxon ; e.g.

	Sing.	Plur.
teon - ((fr. tih-an)	tige	tigen
teon (fr. teuh-an)	tuge	tugen
feol-an (fr. feolh-an)	fulge	fulgen
slean (fr. slah-an)	sloge	slogen

(*d*) Skt. present participle -ant is sometimes accented and sometimes not. But Anglo-Saxon present participle is always -ende (So is other Low German present participle with -d-). This is not justified by the accent. But Rule 5 stated above can explain it.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(*e*) Skt. imperative accents the ending (except in 3rd person sing., which accents the root. But 3rd person sing. imperative does not occur in Anglo-Saxon or other Germanic; nor does any other form of imperative occur in Germanic except only 2nd person, sing. and plur.). So the AS. imperative should have voiced its spirants, which is not the case ; e.g.

	Sing.	Plur.
teon (fr. tih-an)	tih	teoth
feol-an (fr. feolh-an)	feolh	feolath

(*f*) In Sanskrit present the root as-, to be, is accented in the singular (but has the accent on the ending in dual and plural). Hence the change of s to r in the corresponding AS. forms is not expected. But we have s and r both :

Skt. ásti, AS. is, ys

Skt. ási, AS. ear-t (Eng. art) ; ON. est, ert.

(3) The change of s to r need not be a Germanic change dependent on accent. This change is seen in other languages too. But accent has nothing to do with that. If accent did not cause this change in other languages, there is no necessity to suppose that accent did it in Germanic, and we have already shown how irregularly Verner's law operates as regards the change of s to r in Germanic.

Instances of this change in Latin are :—

(i) genus, but generis, for *genesos[1] (cf. Skt. jánas, jánāsas).

(ii) aurora for *ausosa[2] (cf. Skt. uṣás, uṣásas (plur.).

(iii) diur-nus, from *dios- (cf. Skt. divás, dyaús).

(iv) vetus, veter-is (cf. Skt. vatsá, vatsa-ra).

(v) Skt. manas-vín, L. Miner-va ; etc.

(vi) Skt. keṣām (of whom ?), L. quorum.

In these examples s has changed to r regardless of the position of the accent.

[1] Vide Schleicher's Comendium I, pp. 153-154.

[2] Webster on 'east'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

In Sanskrit, the final s, after vowels except ā, and before all vowels and voiced consonants, becomes r. But accent has no part in it; e.g.

agnís hótā — agnir hotā;
yuvatìs eṣā — yuvatír esā
śocís+bhis ... śocirbhis

We see that as in Sanskrit so in Latin s becomes r between vowels, or vowelsa nd sonant consonants. The same may be true of the Germanic s too.

From the numerous exceptions shown above it may be concluded that Verner's law need not be dragged in to explain the consonant change in Anglo-Saxon conjugation, as no other law has been resorted to for explaining the vowel change thereof. The consonant change may be the logical consequence of the vowel change that takes place first. The change of vowel or consonant or both to indicate change of tense or number was perhaps the earliest adopted device in Anglo-Saxon canjugation. Gradually the practice of consonant change disappeared and only vowel change remained. But at last even vowel change was discarded, and tense forms were formed by the addition of suffixes only. The climax of this process was reached when all change was dropped and forms of all tenses looked alike.

Vernar's law need not explain grammatical change.

(*a*) Change of vowel and consonant—

	Past. Sing.	Past Plur.
1. lith-an (go)	lath	lidon
2. snith-an (cut)	snath	snidon
3. ceos-an (choose)	ceas	curon
4. forleos-an (lose)	forleas	forluron

In these examples past plural forms differ from the singular forms in both consonant and vowel.

(*b*) Only consonant change—

1. wes-an (be)	waes	waeron
2. cweth-an (say)	cwaeth	cwaedon
3. send-an	sent	sent

In the first two examples past sing. and plural differ only in the final consonant of the root. In the third example past

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

forms are alike, but they differ from the present form in the charge of the final radical consonant.

(*c*) Only vowel change

1. come	came	came
2. see	saw	saw

(*d*) Only the addition of suffix

1. laugh	laughed	laughed
2. work	worked	worked

(*e*) No change

1. cut	cut	cut
2. put	put	put

Verner's law cannot explain, as has already been said, the consonant change in the second person singular past. But if it may be said that consonant change at one time accompanied vowel change, the difficulty is solved; e.g.

	Past sing.	Past plur.
teon — 1st Person	tah	
2nd Person	tige	tigon
3rd Person	tah	

	Past sing.	Past plur.
feolan — 1st Person	fealh	
2nd Person	fulge	fulgon
3rd Person	fealh	

Verner's law requires that the forms tige and fulge (2nd per. sing.) should have a spirant for the g. But this does not occur. The real explanation seems to be that 2nd person singular forms have different vowels and therefore different consonants. Second person singular vowels are the same as the vowels of the plural form and therefore are followed by the same consonants.

CONCLUDING REMARKS

By Verner's law it is usually understood that accent is responsible for some sound-shiftings of the Germanic languages.

Accent not the sole cause of voicing.

But what has been said above will make it clear that accent is not the sole cause of that change. For example, the g in Goth. augo, AS. eage (Eng. eye) for k in Skt. *ákṣi*, Gk.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

ókkon as already discussed, is not due to accent, but some other circumstances (i.e. simplifying the original conjunct; see Rule 3 above). Verner himself too never claimed that accent alone caused the voicing of k, t, p. As has been said above, his requirement for voicing is accent, voiced company and medial position—all three combined together.

Verner's contradiction.

Prof. Max Muller informs us that Venner thought an immediately preceding accented vowel favoured surd consonants, and an unaccented vowel harmonised with sonant letters.[1] This is as good as saying that an immediately preceding accent is the cause of spirants, and the immediately preceding accentlessness the cause of voicing. If Verner really held such a view he contradicted himself. For he holds that Gmc. h, th, f (for Aryan k, t, p) are everywhere, i.e. not dependent on any condition; and that voicing depends on accentlessness of the preceding vowel and two other circumstances, as already stated.[2] So how can he again say that Gmc. spirants are favoured by or dependent on a preceding accented vowel, and voicing is caused only by preceding accentlessness?

Voiced company a great force in voicing.

Thus the responsibility of accent in causing voicing of k, t, p diminishes much from what is generally supposed. Besides, "voiced company" emerges a great force towards that effect (as in Skt. ákṣi, Goth. augo; Skt. áśru, Goth. teagor; etc. noticed above). The voicing of unvoiced consonants due to voiced neighbouring sounds occurs in many English words, though in pronunciation only; cf. hus-band (pronounced huz-band), ob-serve (=ob-zerve), etc. In these cases the voiced pronunciation of s is due to the neighbouring voiced b.[3] Also cf. bath, bathe; teeth, teethe. The most remarkable examples of voicing due to neighbouring voiced sounds are: Skt. bhrātar, AS. brothor (=brothor), Eng. brother

[1] Max Muller—Lectures on the Science of Language, Vol. II. pp. 275-276.

[2] Vide Verner's own version of the law quoted above.

[3] Webster's Dictionary, p. XXXIII.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(=brādār); Skt. tad, AS. thaet (th=त्), Eng. that (th=द्) etc. In such cases English has voiced many sounds which are supposed to have been unvoiced in Anglo-Saxon because of the particular position of the Aryan accent or of the consonant itself.[1] If inspite of these bars English has voiced the unvoiced, this only proves the great power of voiced sounds to cause voicing. And if this power is seen in modern English, this might as well be inferred in the earlier stage of English and also the other Teutonic languages. In other words, voicing of original k, t, p into Germanic g, d, b may sometimes be due to the neighbouring voiced sounds also.

Pitch accent helps voicing.

And whatever part is played by accent in the matter of sound-shifting, is by the Aryan pitch accent, not the Germanic stress accent or both. This point does not seem to have been sufficiently clear to many. For Max Muller says that 'Verner thought that the accent being in Gothic no longer pitch only, but already stress, involved a more powerful action of the breath.....'.[2] This means the same accent in Gothic was both pitch and stress, and the sound-shifting was due to both. Prof. Tonnelat also seems to subscribe to this view, because he says both these accents existed simultaneously in Germanic since the pre-historic days down to about the Christian era, the stress accent affecting the first syllable of every word.[3] But we say that these accents could never have a simultaneous existence in Germanic, and so there is no question of joint responsibility of both in sound-shifting. This will be evident from the following:

What is udātta pitch ?

The three pitches udātta, anudātta, and svarita, though generally regarded as musical, having nothing to do with stress, yet relate to the rise and fall of tone, the udātta (literally *raised*) being the highest point of rise. That udātta is a high tone is admitted almost on all hands. Pāṇini defines udātta as

[1] In Skt. tad, t being initial, cannot be voiced in Gmc. according to Verner's Law.

[2] Max Muller's Lectures on the Science of Language, Vol. II. p. 275.

[3] Ernest Tonnelat—A History of the German Language, pp. 31-33.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

uccair udāttah[1] which is well and naturally explained by saying that the vowel that is perceived as having a high tone is called udātta or acutely accented.[2] Most scholars hold the same view.[3] The only note of dissent is from the commentators of Panini who regard the udātta tone, not as high, but as pronounced from the upper part of the vocal organ concerned. Commentator Vāsudeva plainly declares that udātta need not be a high tone. He says[4]:

nādadharma-viśeṣa uccaistvaṁ neha vivakṣitam,
upāṁśūccāryamāṇe 'vyāpteh.

which means that if udātta is taken to be a high tone, then there cannot be any udātta when the utterences are in the form of whisperings, but udātta may exist in whisperings too. So udātta may or may not be a high tone.

It is a relatively high tone.

But we say that even in whisperings the udātta is the comparatively high tone. The height of udātta may vary with the height of the other neighbouring tones. If the other tones are loud then the udātta will be louder; if the other tones are low, udātta also will be low but higher than the rest. When we say that udātta is a high tone, we mean only the comparative highness and not a fixed quantity of it. Yet udātta may be taken to mean the highest pitch of standard pronunciation, because everything is judged on the basis of standard circumstances and not on exceptional ones.

Srish Chandra Basu seems to reconcile the views that udātta is a high tone, and that udātta is produced from the higher part of the places of articulation. He seems to hold the view that both statements are correct i.e. udātta is produced

---

[1] Pānini, I. II. 29.

[2] Vide also Aṣṭādhyāyī of Pāṇini, translated by Srish Chandra Basu, Sutra uccair udāttah" (I. II. 29).

[3] Vide A Guide to Panaini by S. Vencatavaradiengar, p. 5; Laghu Siddhānta Kaumudī, with the Hindi commentary of Pandit Jwala Prasad Mishra. p. 5: Monier Williams: Sanskrit English Dictionary; Apte's Sanskrit Dictionary; Amarakosa: "Satuvedagāne uccaih svarah"; etc.

[4] Commentary of Diksita on Panini sutra 'Uccair udāttah'.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

from the higher parts of places of articulation like palate etc. and it is also a high tone.

Thus udātta remains a high tone. Now the question arises—What is the difference between the udātta pitch and a stress accent? In giving stress to a sound the voice also is to be raised. Thus the raised tone of a stress accent does not practically differ from the raised udātta pitch. Giles says that the stress accent has three degrees like the pitch accent, and that on each syllable of a word there may be a stress accent.[1] If this be the case, then the three degrees of stress accent and the three degrees of pitch accent will be virtually the same thing differing in name only.

Udātta and Germanic stress practically the same thing.

The Vedic accents can be easily called musical, because we know that the Vedas were chanted. But we do not think the Vedic accents were not operative in ordinary conversation. Suppose some one was to utter the word pitā. Should we take it that he would not pay any heed to the accents (anudātta and udātta), if he were aware of them? Definitely the accents would be attended to. Then how do they differ from the degrees of the so-called stress accent, and why should we call them musical? Besides, the accents of the prose of the Brāhmaṇas, were definitely not musical.

Vedic accents not necessarily musical.

Another thing. If every, German word had a stress accent on the initial syllable, it means that the stress was not serving any special purpose, such as drawing attention to a particular word or syllable, but was a conventional raised tone only. If there be no intention behind the stress, we cannot call it stress even. It does not differ from a simple raised tone, called udātta in the Veda. The real stress accent is that which is an emphasis with some intention behind, and it may differ from the unintentional raised tone or udātta. But the Germanic accent, though called stress accent cannot

Germanic stress accent not properly stress.

[1] P. Giles—A Short Manual of Comparative Philology, p. 95.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

properly be so called, because every word bears it, and there cannot be any intention behind each and every word. Therefore the so-called stress-accent of Germanic and the pitch-accent of Aryan become practically identical, though the real stress accent differs from a mere raised tone (udātta or Germanic stress accent).

A real stress accent is a rare phenomenon. It can come only occasionally in any speeh. There may not be even a single case of stress in a speech ; for stress is given on a sound on rare occasions when that is the only way to bring home the intended sense. The Germanic accent which is present in every word (and on the first syllable there) is nothing but a raised or forceful tone without any meaning or intention behind it. This is no other than Vedic udātta tone.

The real stress accent is not the permanent characteristic of a word so that it may be indicated with an accent-mark in a book of words. Stress depends on the intention of the speaker, and nobody can say which speaker at what time will stress what word and what sound. Therefore stress accent cannot be permanently marked for all would-be speakers. It can be marked only after an actual speech-making, if the speaker made it. Thus the actual stress-accent is a free accent and it is present in all languages of all times and climes including Sanskrit. Did not or do not the Sanskrit-speakers stress syllables in their speech when the stressing had (or has) an effect on the hearer ? But it is always beyond marking with an accent mark(´). What is marked, whether in Germanic, Sanskrit or any other language must be the same thing—a pitch of tone, placed on this or that syllable of a word according to liking or habit of speakers of various languages. But that does not make the accents differ in kind. It is the same in each case.

A question may arise—how to distinguish between a real stress and the so-called Germanic stress or Vedic udātta ? The answer is simple. One recognises it at once. The udātta or Germanic stress is normal raising of tones. These do not strike anybody. When some other syllable is uttered with a

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

forceful tone, that is the real stress. But in case an udātta or Germanic-stress-accented syllable is to be uttered with a real stress accent, then that syllable will have to be uttered with a more forceful tone. Thus, if an anudātta syllable is stressed, it will be like udātta, and if an udātta is stressed, it will be heard as udātta-tara (a louder udātta) so far as the volume or magnitude of the voice is concerned.

As it is customary to look upon Vedic udātta and Germanic stress accent (so-called stress not real, as will be evident from the fore-going discussion) as quite different things, the view expressed above may appear repugnant at the first sight. But we daresay all that has been said above, if deeply gone into, will help lessen the rigidity of the traditional attitude.

Did Germanic words carry two udāttas ?

Now let us recall that Tonnelat believes in the simultaneous existence of the so-called stress accent and Aryan pitch accent i.e. udātta in Germanic words. The two kinds of accents we have proved to be practically the same thing. Then it becomes obvious that every Germanic word carried practically two udāttas. For example, the word pitár has udātta on the second syllable ; but in Germanic pronunciation it will have another udātta in the name of stress accent on the first syllable. Then t being both preceded and followed by udāttas will neither shift to d, because an udātta precedes, nor not-shift to d, because an udātta follows. It will be in a "na yayau na tasthau"[1] position. But we see the t has actually shifted to d in Germanic as required by the following Aryan accent (cf. Goth. fadar, AS. faedar). This proves that Germanic accent (miscalled 'stress') and Aryan accent did not exist simultaneously or in the same word.[2] The Germanic accent may be a later development

1 Kumāra-sambhava, V. 85

2 An effect of stress accent is said to be the weakening and even ultimate disappearence of syllables other than the initial. But the words like AS. faeder, modor, brothor with all the original Aryan syllables preserved prove that stress accent was not present in them.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

when the Aryan accent had ceased to operate in Germanic.

The accent shifting in Germanic.

Like the consonant shifts of Germanic, we may assume an accent-shift too in the Germanic language. The free accent of Aryan, now affecting this syllable, now that, was shifted uniformly to the first syllable in Germanic.

The so-called initial stress-accent of Germanic, therefore, need not be an innovation, but simply a shifting of the Aryan accent from other positions to the initial.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter VIII

EXCEPTIONS TO PAUL & KLUGE'S LAW

Hermann Paul and Kluge have discovered that original k, t, p, h or l assimilate a following nasal in Germanic, if the accent be not on the preceding vowel (Vide Max Muller's LSL—Vol. II. pp. 276-277).)

Thus Skt. pūrṇá, AS. full, G. voll (pronounced foll; German v=Eng. f). Skt. p has become f, and r has become l in the Germanic words, and the second l of the Germanic words comes from Skt. n. The first l[1] has assimilated the n to l. This assimilation has been possible, because the accent is not on the syllable preceding r (=Germanic l). It is said that at first the consonant shifts took place and then the assimilation. Thus Skt. pūrṇá first came to be Germanic (AS.) *fulna[2], and then the l assimilated the following n i.e. made it another l. The last vowel, though accented, was dropped[3]. Thus we get 'full'.

How the law operates.

The assimilation, however, does not take place, if the accent is on the vowel preceding k, t, p, h, l. Thus Skt. svápna, AS. swefn (not sweff); Skt. áśna, stone (ś for orig. k), Goth auhns; Gk. deíknumi, Goth.-teihan, taikns; with n intact in each case, because the accent precedes.

Another peculiar type of operation of this law is that original kn and ghn, with accent following (akná, aghná), first

[1] Here the l is not original, but Germanic; it comes from original r. Therefore the scope of the law is to be extended by including Germanic L (from Aryan r) also as an assimilating consonant.

[2] Max Muller proposes *folna. (vide LSL. II. p. 277.)

[3] The dropping of final vowels (original) occur in Germanic: e.g. Skt. śata, Goth. hund; Gk. kratos, Eng. hard. This dropping of final vowels makes Germanic, especially English, words end in consonants and their conjuncts which sound very harsh. Some therefore propose to add vowels anew to the English words of this type. Poet Lord Byron criticises the harsh English sounds and prefers the Italian language with more vowel sounds (cf. solo, piano, parola etc.). (Vide Don Juan).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

become hn and gn, and then when the assimllation takes place, both forms take the same form as gg, which form changes further to kk.[1] This is illustrated by such Germanic forms as AS. licc-ian (Eng. lick) which is compared to Skt. lih-, to lick. What can be the process of evolution from lih- to licc- ? Skt. lih- is from original * ligh-, because the Greek form is leikho and Latin lingu-ere (Gk. kh and L. g require an original gh). Therefore the intermediate stage between ligh- and licc- is supposed to be *ligg-, because by Grimm's law original gh shifts to g in Germanic. But from ligh- we can expect lig-, and not ligg- with doubling of g. Then where does the second g come from ? It must be due to assimilation of a following consonant. But what consonant ? As it is seen in other cases that a following n is assimilated by some consonants in Germanic, here too an original n can be assumed. Thus the original word comes to be *ligh-na[2], which first changes to Germanic *lig-na, then to *ligga, and last of all to licc-.

A special operation of the law.

So far for the regular operation of the law. Now we shall point out some cases where the law fails to operate. One is : Skt. ūrṇā, Goth. wulla, AS. wulle, Eng. wool. Here the accent precedes r (= Germanic l). So there should not have been any assimilation of the nasal following.

Yet the assimilation has occurred. Prof. Max Muller regrets the perversity of these Teutonic words[3]. Sweet and NED justify the forms on the ground that the accent originally was on the final syllable. According to the former the original IE form was *wlnó[4]; according to the latter *wlnā.

The exceptions : (i) wool

[1] Max Muller—Lectures on the Science of Language II. pp. 276-277.

[2] -na as a past participle suffix, as is seen in pūr-ṇá, lī-ná, kīr-ṇá etc.

[3] Vide his LSL. II. p. 277 ff. which read : In Sanskrit, ūrṇā has the accent on the first syllable, and ought therefore to have been wulna in Gothic, wulne in Anglo-Saxon, instead of walla and walle.

[4] Henry Sweet—History of English Sounds, p. 89.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

But NED observes that the ultimate etymology is doubtful[1]. It is not clear on what arguments or authority they base their doctrines. The accent, as we see it in the Sanskrit word, is a preceding one. Unless we can prove that the accent in Skt. ūŕṇā is unoriginal, we cannot suppose an original *wlnó or *wlnā́ with accent following l. But how can we do that? It would be possible in some degree if we could show that the corresponding Greek word had the accent on the last syllable. But what do we find in the Greek words? Some scholars think the parallel Greek word is linos, but its accent is not given anywhere. IDEL, as is usual with it, strikes a different and interesting note. According to it the Greek cognate is (v)érion accented on the first syllable. This tallies with the Sanskrit accent (ūŕṇā). It further states that these words are traced to a root signifying 'to cover', 'to protect', which is substantiated by the Bengali word oḍnā (Sylhetti uḍunā), a wrapper, usually a very fine one used by women for show, which is, doubtless, derived from Skt. ūŕṇā (wool, lit. covering), though supposed by some to be a "deśaja" word[2]. Now both Sanskrit and Greek forms uniformly showing the accent on the first syllable, how can we accept the view that the original accent was on the final syllable (*wlnó, *wlnā́)? We therefore regard the accent in Skt. ūŕṇā and Gk. érion as original, and the Goth wulla, G. wolle, and AS. wulle, wull (whence Eng. wool) as aberrant forms violating Paul's law.

Let us cite another example. Skt. dīŕṇá, Goth. tairan, AS. toren (Eng. torn). Here no assimilation has taken place, though the accent does not precede r. Nor has the change of original r to l occurred. It seems that the change of r to l, and the assimilation occurs simultaneously, and when one does not occur the other also does not.

(ii) torn

Now from the three examples (i) Skt. pūŕṇá, AS. full;

[1] NED on wool.

[2] Vide Viśvakoṣa by N. N. Basu.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(ii) Skt. ūrṇā, AS. wulle, Goth. wulla; (iii) Skt. dīrṇá AS. toren, Goth. tairan, Eng. torn we can lay it down, as a modification of the original law (of Paul and Kluge), that—

Amendment of the law.

Original r, when changed to l in Germanic, assimilates a following n, regardless of the position of the accent; but when the original r is not changed to l in Germanic, no assimilation takes place.

Thus inthe first example, there are the change of r to l, and the assimilation, with the accent on the final syllable; in the second example, the same change of r to l occurs and also the assimilation, though here the accent is on the initial syllable; lastly in the third example we have no change of r to l and not the assimilation too, though the position of the accent required assimilation according to Paul & Kluge. The principle behind this is that the Germanic l (from Aryan r) assimilates a following n, but accent has nothing to do with this assimilation. This explains the apparently irregular assimilation in AS. wulle and Goth wulla.

Another irregular operation of Paul's law is seen in AS. liccian (Eng. lick), Goth laigan which are supposed to be from original ligh-ná (Skt. *lih-ná). Here AS. cc- may be due to assimilation at an earlier stage (gh-n-, gn-, gg-, cc-); but the Goth. form (laig-on) shows no sign of any assimilation. As we have Goth. tairan from Skt. dīrṇa without any assimilation, so obviously we have Goth. laigon from original *lighna without assimilation. If there were any assimilation we should have got laigg-, and not laig-. We cannot be sure that an earlier *laigg- is lost. Then why did the AS. form reach the -cc- stage, while the Goth. form stops in the - g- stage (from original gh-n)? It may be that Gothic never proceeded beyond the g- stage or the assimilation stage, if assimilation of original ghn- ever took place in Gothic. But Anglo-Saxon proceeded a step further to devoice the Gothic form (i.e. AS.

Assimilation of gh-n to cc not in Gothic.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

-cc- for Goth. -*gg-) which circumstance is seen in some other cases too; cf. Goth. sibun, AS. seofon; Goth. haubith, AS. heafod (from Skt. saptán, kapāla respectively); also Skt. darbha, AS. turf (for Teut. *turb).

Therefore it is better to state that the assimilation of original gh-n produces the form -gg->g in Gothic, but these consonants are devoiced in Anglo-Saxon (-cc-). Both forms are not available in either language.[1]

Assimilation of Kn to kk has no intermediate stage

As regards the assimilation of original kn to Germanic kk-, through the supposed intermediate stages hn- and gg-,[2] it may be said that probably no intermediate forms ever occurred, and kn were assimilated direct to kk- without any sound-shifting in this special circumstance, because the development of the intermediate stage gg- from hn- cannot be phonetically proved.

---

[1] NED, however, holds the view that AS. liccian is from orig. ligna (not lighna), thereby admitting double root *ligh—(for Skt. lih- etc.) and lig-(for AS. licc- etc.). [See also 'lick', chap. I, No. 258].

[2] Max Muller—Lectures on the Science of Language II. pp. 276-277.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Chapter IX

SOME REFLECTIONS ON SANSKRIT-SEMITIC PARALLELISM

It will have been noticed that in our search for parallelism between English and Sanskrit we came across some Semitic words occurring in the English dictionary which are well comparable with similar words in Sanskrit. More such cases of similarities betwen Semitic and Sanskrit words are available.[1] But since comparison of there languages is not our business here, we shall not proceed with this further. But it may not be out of place to say a word or two as to why such cases of parallelism arose.

There is a tendency now-a-days to look upon the Semitic and the IE languages as descendants of a common Proto-IE-Semitic language.[2]

That may be, and even all the languages of the world may some day be proved to have come down from one single parent speech, as all mankind are said to be descended from one original couple. But that is a probability, and not a certainty. Therefore the common or similar or comparable words between Semitic and Sanskrit (or any other Aryan language) cannot with certainty be attributed to their common origin. But one thing is certain. The Semitic people, nomadic and adventurous all throughout, during their many migrations and invasions of the neighbouring Aryan countries could not fail

[1] Some are: Skt. aurasa (chest-born, son), Ar. warish (successor); Skt. anta-kāla, Ar. intekāl (death); Skt. jālma, Ar. jālim (dreadful); Skt. lohita (red), Ar. lahu (blood)., Skt. kramelaka (camel), Heb. gāmāl; Skt. āyus, Heb. Ar. hiu (to live), hāyāt; Skt. mala, Akk. malū (dirt); Skt. garbha, Akk. kirbu (inner); Skt. ahar (day), usra, uṣas (dawn), Ar. asaru (daytime), āsar (dawn); Skt. kratu (power), Akk. kardu (heroic).

[2] The following scholars favour this view: Professors Ascoli. Raumer, Frieder, Delitzsch, Uppenkamp, Thrombettis, and Dr. Surya Kanta. (Vide Indo-European and Semitic—by Dr. Surya Kanta.)

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

to have an exchange of vocabulary with the countries visited We know in the modern times the British people have been the most adventurous and have travelled most widely, as a result of which their language contains words from almost all parts of the world. At the same time their (English) words too have found their any into many other languages. This mutual borrowing of words is a natural consequence of mixing of two peoples. The Semitic people certainly have had this give and -take in language. The Arabs, by their invansions in the historical times, have flooded the Iranian language with Arabic words, and have turned the Hindi language into Urdu in India by an influx of Arabic elements. Have they not taken anything from these languages? Certainly they did. Not only the Arabs, but the Semitic people as a whole, have had a giff-gaff of vocabulary with Aryan through migrations and invasions.

Encyclopaedia Britanica records that a great number of foreign words were introduced into the Hebrew language after the first century A.D.[1] But it has not named the foreign languages. It is not improbable that borrowing from the Sanskrit language and also Zend was made by Hebrew. The derivation of the word 'Hebrew' indicates that the speakers of that language were a wandering people. 'Hebrew' is said to be from OF. Ebreu fr. L. Ebreus fr. Gk. Hebraios fr. Aram. 'ebrai', 'ibhray fr. Heb. ibri, ibhri fr. abar, abhar (to cross over, to pass beyond). The word ibri or ibhri thus traditionally means 'the man from the other side either of the Euphrates or the Jordan'. But some suggest that the root abhar or abar is to be taken in the sense of travelling and that the term ibri or ibhri was applied to one Jew Abram, a man who travelled about for trading purposes, his language 'ibhri' being the lingua franca of Eastern trade.[2] The speakers of the Hebrew language,

Hebrew speakers' migratory character led to borrowing from foreign languages

[1] EncyclopediaBritanica, Vol. XIII, p. 168, col. II, (Hebrew Language).
[2] op. cit.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

the Jews, have actually wandered about from this land to that owing to their differences with the Cohristian world. This constant migration could not but lead to large borrowings from other languages. Then the ancient Hebrew language was defective in grammar and vocabulary. There was a great dearth of particles for the clear expression of subtle connection of ideas. Sentences were connected only with 'and'. The verbal tenses would have to be determined by the imagination for the lack of various tense-forms. There were few words or inflections to indicate subtle modifications of sense. The language was little suited to studied thoughts and abstract subjects.[1] This defect in the Hebrew language could easily provide scope for borrowing from other developed languages.

Defects in the Hebrew language afforded scope for borrowing from outside

Therefore it may be held that Hebrew borrowed a number of words from the Sanskrit language too, which was perhaps the most influenctial language of the East at that time. Bharucha says that Pahlavi zaman (time) passed into the Semitic languages: cf. Heb., Chaldic and Arab. zaman.[2] But we think ultimately the word is the same as Skt. jīvana (life) and hence in this casee too we may institute a Skt.-Semitic parallelism and hold the Semitic languages indebted to an IE language, whether it be Sanskrit or Pahlavi. However we like to make it clear that we regard a Sanskrit-looking word belonging to Sanskrit and brorrowed into Hebrew if that word occurs in a number of IE languages besides Sanskrit and Hebrew. Where the reverse occurs, we hold that the word is Semitic. Thus the word Allā in the sense of God occurs in Sanskrit in a few passages, but it does not occur in any other IE languages (English has admittedly borrowed it from Arabic). Hence we look upon Skt. allā as a borrowing from a Semitic language. But of the many cases of parallelism between Sanskrit and

How do we know the borrower and the borrowed ?

[1] Vide Encyclopaedia Britanica, XXIV, p. 623.

[2] Ibid. p. 275.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

Hebrew or Arabic, almost all can be proved to be cases of borrowings by Semitic.

Thus leaving apart the question of common origin of Aryan and Semitic, one can explain a large member of common or similar vacabulary by borrowing by this side or that. Have not English and Sanskrit, admittedly sister languages, borrowed from each other ? Therefore even if Aryan and Semitic turn out to be ancient sisters, the possibility of borrowing is not thereby ruled out.

Some scholars speak of accidental similarities, a thing which is known as ghuṇākṣara-nyāya in Sanskrit. That can be admitted when such cases are few. But when so many cases are involved there is something more in it. An accident cannot be a regular affair.

The parallelism between Sanskrit and Semitic, is thus due to three factors : (7) Borrowing by either side (2) accident (3) a probable family relationship. Of these three, however, the first seems to have the upper hand.

THE END

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

APPENDIX

AN ALPHABETICAL LIST OF THE PARALLELISMS

(Figures on the left indicate the serial numbers as in the chapter)

	Eng.		Skt.
		A	
1024	a-, an-	...	*a-, an-*
1025	a-	...	*sa-*
559	ab-	...	*ava, apa*
1026	abiogenesis	...	*a- jīva-jan-*
560	ablative	...	*ava-tulita*
561	abrupt	...	*ava-lupta*
562	abscond	...	*apa-sam-dhā-*
563	absent	...	*apa-sant*
564	absonant	...	*apa-svanant*
565	abstemious	...	*apa-tam-*
566	acclivity	...	*adhi-śri-*
567	accipiter	...	*āśu-patra*
1027	acephalous	...	*a-kapāla*
1	acre	...	*ajra*
568	acrid	...	*aśri*
569	ad-	...	*adhi*
2	ad	...	*idh-, indh-*
1028	adamant	...	*a-dam-ant*
570	add	...	*adhi-dhā-*
571	adept	...	*adhi-āpta*
572	adorn	...	*adhi-ūrṇu-*
573	adulterate, adultery etc.	...	*adhi-antara*
574	advocate	...	*adhi-ukta*
1029	aegis	...	*aja*
1030	aegocerus	...	*aja-śiras*
1031	aegopodium	...	*aja-pada*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
3	aethm	...	*ātman*
4	after	...	*apa-taram*
575	age	...	*āyus*
576	agent	...	*ajant*
1242	agalloch	...	*aguru*
577	agnate	...	*adhi-jāta*
1032	agnostic	...	*a-jñāta*
1033	agora	...	*ăgāra*
1034	agoraphobia	...	*ăgāra-bhaya*
578	agrarian etc.	...	*ajra-*
579	agree	...	*adhi-gūrta*
1035	air	...	*vā-*
1243	algum	...	*valguka*
580	alias	...	*anya*
1244	Allah	...	*allā*
1245	aloe	...	*ālu*
581	alter etc.	...	*antara*
1036	amaryllis	...	*amara-vallī*
1037	amaranth	...	*a-marant*
582	ambi-	...	*abhi, ubha*
583	ambi-dexter	...	*ubha-dakṣa-tara*
1038	ambrosia	...	*amṛta*
584	amend	...	*mindā*
1246	amen	...	*ām*
1039	amethyst	...	*a-madhu*
585	amour	...	*kāma*
1040	amphi	...	*abhi, ubha*
1041	amphibious	...	*abhi-* (*or ubha-*) *jīva*
1042	amphipod	...	*abhi-* (*or ubha*) *pada*
1043	amphitheatre	...	*abhi-dhyā-*
1044	anaerobe	...	*a-vāyu-jīv-*
1045	analysis	...	*anu-lū-*
1046	anchorite	...	*amu-hā*
5	and	...	*atha, adha*
1047	anemometer	...	*anila-mātrā*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
1048	anemone	...	*anilāyanī*
1049	angel	...	*angiras*
6	anger	...	*aṁhas*
7	angle	...	*aṅka*
1247	anil	...	*nīla*
586	animal etc.	...	*an-*
8	ankle	...	*aṅga, aṅguli*
587	annex	...	*adhi-nah-*
588	annual	...	*at-*
589	ante	...	*anti*
1050	anti	...	*anti*
1051	anther	...	*andhas*
1052	antro	...	*antra*
9	anvil	...	*paṇḍa*
590	anxious	...	*aṁhas*
1248	ape	...	*kapi*
1053	aphelion	...	*apa-sūrya*
1054	apod	...	*apada*
1055	apogee	...	*apa-go*
1056	apokreos	...	*apa-kravis*
1057	apothecary	...	*apa-dhā-*
591	apt	...	*āpta*
592	aqua	...	*ap*
1249	Arab,	...	
	Arabian	...	*arv-, arvan*
593	arable	...	*ṛ- or ar-*
1058	arch-	...	*arh-*
1059	arctic	...	*ṛkṣa*
594	ardour etc.	...	*āsa*
595	arduous	...	*ūrddhva*
596	argent	...	*rajata*
1060	aristocracy	...	*variṣṭha-kratu*
10	arm	...	*īrma*
11	arrow	...	*ara, śara*
1250	Aryan	...	*ārya*
597	ascend	...	*adhi-skand-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
12	ashes	...	*āsa*
13	ask	...	*iṣ-*
598	aspect	...	*adhi-spaś-*
599	astonish	...	*stan-*
14	at	...	*adhi*
600	audible etc.	...	*āvis*
601	arurora	...	*uṣas*
15	aurochs	...	*usra*
602	august etc.	...	*ojas*
603	aves	...	*vi*
16	awe	...	*agha*
17	awl	...	*ārā*
604	axis	...	*akṣa*
18	ay, aye	...	*āyus*

B

19	babble	...	*balbalā, barbara*
20	bald	...	*bhāla*
1061	ball	...	*bal-*
1062	balneo (logy)	...	*galana-*
21	ban	...	*bhan-*
22	band (hind, bond)	...	*bandh-*
23	bark	...	*bhurja*
1063	barbarous	...	*barbara*
24	barrow	...	*bṛhant, bhṛgu*
25	be	...	*bhu-*
26	be-	...	*abhi*
27	beam	...	*bhuman*
28	bean	...	*bhuri*
29	bear	...	*bhalla*
30	bear	...	*bhṛ-*
31	beaver	...	*babhru*
32	beech	...	*bhaj-*
33	beg	...	*bhikṣ-*
34	bellow	...	*bhas-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.	Skt.
35	beneath	... *abhi-ni-tarām*
36	beofath	... *bhīti*
37	better	... *bhadra*
38	bid	... *budh-, bādh-*
1251	bigammy	... *dvi-gamī, dvi-jāmi*
39	bind	... *bandh-*
1064	bio-	... *jīva*
40	birch	... *bhurja*
41	birth	... *bhṛti*
42	bite	... *bhid-*
43	black	... *bhrāj-*
1252	bog	... *bhaga*
44	bosom	... *bhastrā*
45	both	... *ubha*
46	bottom	... *budhna*
47	bough	... *bāhu*
48	bow	... *bāhu*
49	bow	... *bhuj-*
50	break	... *bhraj-, bhañj-*
51	brew	... *bhur-*
52	bright	... *bhrāj-*
53	brim	... *bhram-*
54	bristle	... *bhṛṣṭi*
55	brook	... *bhuj-*
56	brother	... *bhrātar*
57	brow	... *bhrū*
58	brown	... *babhru*
59	burn	... *bhur-*
60	by	... *abhi*

C

61	cackle	... *kakh-*
605	cadence	... *śad-*
606	Caesar	... *kesarī*
607	caesure	... *childra*
608	calamity	... *kadana*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
62	calf	...	*garbha*
609	calendar	...	*kāla-*
63	call	...	*gṛ-*
1065	calli-	...	*kalya*
610	callous	...	*kiṇa*
64	callow	...	*khalati*
1066	calyx	...	*kalikā*
1067	camera	...	*kmar-*
1253	camphor	...	*karpūra*
65	can	...	*jñā-*
611	canal	...	*khan-*
612	cancel	...	*karka*
613	cancer	...	*karkaṭa*
614	candid	...	*cand-*
615	candle	...	*candra*
1254	candy	...	*khaṇḍa*
616	cap, capital etc.	...	*kapāla*
617	canine	...	*śvan*
1255	carbasus	...	*karpāsa*
1068	carcino-	...	*karkaṭa*
618	cardinal	...	*kūrd-*
619	carnage etc.	...	*kravis*
66	cart	...	*grantha, granthi*
1256	cash	...	*karṣa*
620	caste, chaste etc.	...	*śiṣṭa*
621	castrate	...	*śastra*
622	cede	...	*sad-*
623	celibate	...	*kevala*
1257	Celt	...	*kirāta*
1069	cemetery	...	*śāmitra, śī-*
1070	cenotaph	...	*śūnya-stūpa*
624	census etc.	...	*śaṁs-*
625	cent	...	*śata*
1071	centre	...	*kendra*
1072	cephalous	...	*kapāla*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
626	cerebrum	...	*śiras*
627	ceremony	...	*karman*
628	charity	...	*cārutā*
1258	check	...	*śās-*
1259	cheetah, chintz	...	*citraka, citra*
629	chemise	...	*śāmulya*
1073	chenopod	...	*haṁsa-pada*
67	child	...	*jaṭhara*
1074	chime	...	*kumbha*
68	chin	...	*hanu*
69	choose	...	*juṣ-*
1075	chrism	...	*ghṛṣ-*
1076	christ	...	*ghṛṣṭa*
1077	church	...	*śūra-okas (-viś)*
630	cincture	...	*kāñcī*
631	Cinderella	...	*caṇḍālī*
1260	cipher	...	*śūnya*
632	circle etc.	...	*cakra*
633	circuit	...	*carka-ita*
634	city etc.	...	*śiva*
70	clew	...	*glau*
71	coal	...	*aṅgāra*
635	cock	...	*kukkuṭa*
636	cognate	...	*saṁ-jāta*
637	cognition	...	*sam-jñā*
72	comb	...	*jambha*
638	combustion	...	*sam-abhi-uṣ-*
73	come	...	*gam-*
1078	comedy etc.	...	*kam-*
639	connect	...	*sam-nah-*
1079	conch	...	*śaṅkha*
640	cook	...	*pac-*
641	coop	...	*kūpa*
1080	copro-phagous	...	*śakṛd-bhuj-*
642	cordial	...	*śrad, hṛd*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
643	corn, cornea etc.	...	*śṛṅga*
1261	corundum	...	*kuruvinda*
1081	cosmos	...	*kusuma*
1262	cost (mary)	...	*kuṣṭha*
644	corpse	...	*karpara*
645	count, compute	...	*sam-puṭa*
74	cow	...	*gau*
646	coxa	...	*kakṣa*
75	crack	...	*garj-*
76	cram	...	*grāma*
1082	cranium	...	*śīrṣan*
647	crass	...	*kṛtsna*
1083	crater	...	*śri-tar*
648	craven	...	*kṛpaṇa*
649	create	...	*kṛta*
650	creed	...	*śraddhā*
1084	creophagous	...	*kravis-bhaj-* (*-bhuj-*)
1263	crimson carmine,	...	*kṛmi*
1085	crisis, critic etc.	...	*krī-*
651	culex	...	*śula*
652	cup	...	*kūpa*
653	Cupid	...	*kup-*
1086	cycle	...	*cakra*
1087	curio-	...	*sāra*
1088	cygnet	...	*śakuna*
1089	cylinder	...	*kuṇḍa, suruṅgā*
1090	cymbal	...	*kumbha*
1091	cyst	...	*koṣṭha*
			D
1264	dad	...	*tāta*
77	dare	...	*dhṛṣ-*
1265	darn	...	*dīrṇa*
78	daughter	...	*duhitar*
79	day	...	*dah-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
654	debility	...	*durbalatā*
1092	deca	...	*daśa*
655	decem	...	*daśan*
656	decemvir	...	*daśa-vīra*
657	de-cide	...	*chid-*
658	decimal	...	*daśama*
659	decimate	...	*daśama-*
660	decline, declivity	...	*śri-*
661	defend, offend etc.	...	*han-*
662	dei- (fy) etc.	...	*deva*
663	descend	...	*skand-*
664	desiccate	...	*śuṣka*
1093	devil	...	*dvi-gal-*
80	dew	...	*dhū-, dhāv-*
665	dexter	...	*dakṣa-tara*
1094	di-	...	*dvis*
1095	diadem	...	*dvi-dāman*
666	Diana	...	*divya*
667	dict etc.	...	*diś-*
1096	didactic	...	*dediś-*
1097	dilemma	...	*dvis-lambh-*
81	din	...	*dhvani*
668	dire	...	*dāruṇa, dviṣ-*
669	dis-	...	*dvis*
670	dissipate	...	*dvis-kṣipta*
671	divine	...	*divya*
82	dizzy	...	*dhvaṁs-*
83	do	...	*dhā-*
84	dōm	...	*dhāman*
672	dome, domestic etc.	...	*dama*
673	domain etc.	...	*damana*
674	donate	...	*dān-, dā-*
85	door	...	*dvār*
675	dormant etc.	...	*drā-*
1098	dose	...	*dā-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
86	dough	...	*dih-*
87	down	...	*dhanvan*
88	drag	...	*drāgh-*
1099	dragon	...	*darśana*
1100	dromedary	...	*dram-*
89	drone	...	*dhran-*
90	dry	...	*druh-*
91	duck	...	*dhvaja*
92	dull	...	*dhvṛ-*
93	dun	...	*dhvan-*
94	dune	...	*dhanvan*
9 5	dusk	...	*dhūsara*
96	dust	...	*dhvasta*
97	dwarf	...	*dhvara*
98	dwell	...	*dhvṛ-*
1101	dysentery	...	*dur-antra*
1102	dyspepsia	...	*duṣ-pācya*
			E
676	eager	...	*aśri*
1266	eagle (wood)	...	*aguru*
99	ear	...	*urar-, ura-*
100	earth	...	*irā*
101	east	...	*uṣas, vas-*
102	Easter	...	*usrā*
103	eat	...	*ad-*
104	eddy	...	*ati*
105	edge	...	*aśri*
677	edible	...	*ad-ya*
678	edict	...	*ā-diṣṭa*
679	edifice	...	*edha-dhā-*
680	edit	...	*ā-dā-*
681	effect	...	*ā-dhā-*
682	effeminate	...	*bhāminī, dhe-*
683	effulgent	...	*bhrājant*
684	ego	...	*aham*
106	eider	...	*āti*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
107	eight	...	*aṣṭan*
108	eighteen	...	*aṣṭādaśan*
109	eke	...	*ojas*
110	eke	...	*u*
111	elbow	...	*bāhu*
685	elect, elegant	...	*ā-raṇj-*
1103	electric etc.	...	*ulkā, arka, ā-loka etc.*
1104	elegy	...	*ṛcas*
1267	elephant	...	*ibha*
112	elf	...	*ṛbhu*
113	elk	...	*ṛṣya*
114	ell	...	*aratni*
115	ember	...	*uṣ-*
1268	emerald	...	*marakata*
686	emerge	...	*majj-*
116	end	...	*anta*
117	enough	...	*naś-*
687	entrails	...	*antra, antar*
1105	epi-	...	*api*
1106	epic	...	*vacas*
1107	epidermis	...	*upa-carma*
688	equal	...	*ekala*
689	equinox	...	*eka-nakta*
1108	Erebus	...	*rajas*
690	et	...	*ati*
1109	ether	...	*indh-*
1110	ethic	...	*svadhā*
118	eu, eo	...	*eva*
691	event	...	*āgama*
692	evidence	...	*ā-vedana*
118a.	evil	...	*āvila*
693	evirate	...	*a-vīrā*
694	evoke	...	*ā-vac-*
119	ewe	...	*avi*
695	ex-	...	*vahis,āvis*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
696	exact	...	*aj-*
697	execute	...	*sac-*
698	exhort	...	*hary-*
120	eye	...	*akṣi*
			F
699	fact	...	*dhā-*
121	faedera	...	*pitṛvya*
1269	fadge	...	*paś-*
122	fāh	...	*piś-*
123	fair	...	*pajra*
124	fall	...	*sphal-, phal-*
125	fallow	...	*palita*
700	fame	...	*bhan-*
701	family	...	*dhāman*
702	famine	...	*hā-*
703	fan	...	*vātāyana*
1111	fancy	...	*bhānu*
126	fang	...	*pāśa*
127	far	...	*para*
128	fare	...	*pāra*
129	fart	...	*pard-*
130	farther	...	*para-tara*
131	fast	...	*pastya*
132	fat	...	*pīvara*
133	father	...	*pitar*
134	fay	...	*paś-*
135	feather	...	*patra*
136	feax	...	*pakṣa*
137	fee	...	*paśu*
138	feel	...	*pāṇi-, sphal-*
139	feel	...	*puru*
140	felly	...	*parśu*
704	female etc.	...	*bhāminī*
141	fen	...	*paṅka*
705	fend, de-fend etc.	...	*han-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
142	fern	...	*parṇa*
706	fervent	...	*bhur-*
143	fetch	...	*pada*
144	field	...	*pṛthu*
145	fiend	...	*pīy-*
707	figure	...	*dih-*
146	file	...	*piś-*
147	fill	...	*pṛ-*
148	find	...	*panthā-h*
149	fir	...	*parkaṭī*
708	firm, farm	...	*dharma*
1270	firman	...	*pramāṇa*
150	fire	...	*pū-*
151	first	...	*pṛṣṭha*
709	fissure	...	*bhidura*
152	five	...	*pañca*
710	flagrant	...	*bhrājant*
711	flame etc.	...	*bhrāj-*
153	flat	...	*prath-*
154	flow etc.	...	*plu-*
155	foal	...	*putra*
156	foam	...	*phena, spāma*
157	foe	...	*piśāca, piśuna*
158	fold	...	*puṭa*
712	foment	...	*dah-*
713	font, fount etc.	...	*dhan,- dhvan-*
159	food	...	*pitu*
160	foot	...	*pada*
161	for	...	*pra, para etc.*
162	fore	...	*pra, puras etc.*
714	force, fort	...	*dṛh-*
163	foul	...	*pūy-*
715	found	...	*budhna*
716	found	...	*hu-*
164	fox	...	*puccha*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
717	fragile etc.	...	*bhañj-*
718	fragrant	...	*jighrant*
165	frain	...	*prach-*
719	fraternal	...	*bhrātar-*
166	free	...	*priya*
167	freeze	...	*pruṣvā*
168	friend	...	*priyant*
720	frigid	...	*bhrajj-*
169	frog	...	*pru-*
170	frolic	...	*pru-*
171	from	...	*parā*
172	froth	...	*pruth-*
721	fry	...	*bhṛj-*
722	fulgent	...	*bhrāj-*
173	full	...	*pūrṇa*
723	full	...	*bhāla*
724	fume	...	*dhūma*
725	function	...	*bhuj-*
726	fund etc.	...	*budhna*
174	fur	...	*patra*
727	furore etc.	...	*bhur-*
175	furze	...	*pūra*
728	future	...	*bhavitṛ*
176	fyrn	...	*parut*

G

729	gain	...	*vi-*
177	gale	...	*gṛ-*
178	gander, goose	...	*haṁsa*
179	gang	...	*jaṅghā*
180	garlic	...	*hesas*
730	garrulous	...	*gṛ-, gir*
1112	gastric etc.	...	*jaṭhara*
731	gemini etc.	...	*yama*
732	generate etc.	...	*jan-*
733	genuflect	...	*jānu-bhañj-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
734	genus	...	*janas, janus etc.*
1113	geo	...	*go, jyā*
735	germ	...	*janma*
1114	gerontocracy	...	*jarat-kratu*
181	ghost	...	*heḍa*
736	gibbous	...	*kubja*
1271	ginger	...	*śṛṅgavera*
182	glad	...	*hlād-*
737	gliri (form)	...	*giri*
738	glutton etc.	...	*gṛ-*
739	gluten	...	*grath-*
1115	gnathic	...	*hanu-*
1116	gnome etc.	...	*jñāna*
183	go	...	*hā-*
184	god	...	*hūta*
185	gold	...	*hiraṇya*
1117	gonalgia	...	*jānu-*
186	gossip	...	*hūta-sabhā*
740	gourd	...	*carbhaṭa*
1118	govern	...	*kubhanyu*
187	grab etc.	...	*grabh-, grah-*
741	grace	...	*gūrta, gṛ-*
742	grave	...	*gurvī, guru*
188	grass	...	*gras-, ghāsa*
189	greed	...	*gṛdh-*
190	green	...	*hari, harit*
191	greet	...	*hrād-*
192	grin	...	*ghṛṇ-*
193	grind	...	*ghūrṇ-*
194	grist	...	*ghṛṣ-*
195	guest	...	*ghas-*
743	gullet	...	*gala*
744	gusto	...	*juṣ-*
196	gut	...	*hu-*
197	guth	...	*hati, heti*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
1111	gyneco (logy)	...	*jani-, gaṇikā-*
		...	*+loc-*

H

1120	hagio-phobia	...	*yajya-bhaya*
198	hale, heal, whole	...	*kalya*
199	half	...	*klpta*
200	hall	...	*śālā*
201	hammer	...	*aśman*
202	hang	...	*śaṅk-*
203	hard	...	*kratu*
204	hare	...	*śaśa*
1272	harem	...	*śarman*
205	harm	...	*śṛ-, śarma*
206	harrow	...	*kṛṣ-*
207	has	...	*kās-*
208	hate	...	*śatru*
209	haven	...	*kapāla*
210	head	...	*kapāla*
211	-head, -hood	...	*ketu*
745	hearse	...	*hṛṣ-, kṛṣ-*
212	heart	...	*hṛd, śrad*
213	heel	...	*kakṣa, kakṣā*
746	heir	...	*hṛ-, hā-*
1121	Helena	...	*Saramā*
1122	helio	...	*sūrya, svar*
214	hell	...	*śarman*
215	helm	...	*śarman*
216	help	...	*klp-*
1123	hemi-	...	*sāmi*
217	herian	...	*śaṁs-*
218	hench (man)	...	*śaṅku*
1124	hepato-	...	*yakṛt, yakan*
1125	hepta	...	*sapta*
219	herd	...	*śardha*
747	hibernacle	...	*hima*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
220	hide	...	*sku-, gudh-*
221	hide	...	*kuhara*
222	hind	...	*śama*
223	hip	...	*kubja*
1126	hippo	...	*aśva*
224	hire	...	*krī-*
1127	history	...	*vettṛ*
225	hive	...	*kūpa*
226	hoar	...	*śyāva*
227	hoarse	...	*kās-*
1128	holo-	...	*sarva*
1129	holocaust	...	*sarva-kaṣṭa,*
		...	*sarvaṁ-kaṣa*
228	home	...	*kśema*
229	honey	...	*kanaka*
230	hood	...	*chatra*
231	hoof	...	*śapha*
232	hop	...	*kubhanyu*
233	hope	...	*kup-*
1130	hora	...	*horā*
234	horn	...	*śṛṅga etc.*
748	horror etc.	...	*hṛṣ-*
235	hose	...	*koṣa*
236	hound	...	*śvan*
237	house	...	*koṣa*
238	hremman	...	*kṣam-*
239	hull	...	*śaraṇa*
749	humeral	...	*aṁsa*
750	humour etc.	...	*ukṣ-*
240	hump	...	*kubja*
751	Hun	...	*Hūṇa*
241	hundred	...	*śata*
242	hurdle	...	*kṛt-, cṛt-*
243	husky	...	*kās-*
1131	hydra	...	*udra*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
1132	hymen	...	*syūman*
1133	hymn	...	*sumna*
1134	hyper	...	*upari*
1135	hypo-	...	*upa*
1136	hysteria	...	*udara*
1137	hysteron	...	*uttara*
			I
244	I	...	*aham*
1138	Idea	...	*vidyā*
752	identity	...	*idantā*
1139	(idio) syncrasy	...	*sam-śrī*
753	igneous	...	*āgneya*
754	ignore	...	*a-jñā-*
755	immerge	...	*ni-majj-*
756	immortal	...	*a-marta*
757	incline	...	*śri-*
1273	India	...	*Sindhu*
758	indicate	...	*nir-diṣṭa*
759	inferior etc.	...	*adhara*
760	infima	...	*adhama*
761	infest	...	*ni-han-* *ni-dhṛṣ-*
245	-ing	...	*-ant*
762	inter	...	*antar*
763	ire	...	*iras, iṣira*
1274	Ire-, Irish	...	*ārya*
764	issue	...	*āvir-i-*
765	item	...	*ittham*
766	iterate	...	*itara*
767	ivory	...	*ibha*
			J
1275	jackal	...	*śṛgāla*
1276	jaconet	...	*Jagannātha*
768	join	...	*yuj-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.	Skt.
799	juice	... *yūṣa*
246	jump	... *jhampa*
1277	jungle	... *jaṅgala*
1278	jute	... *juṭa, jaṭa, jaṭā*
770	juevenile	... *yuvan*

K

771	Kaiser	... *kesarin*
1279	kedgeree	... *kṛṣara*
247	ken	... *jñā-*
772	kennel	... *śvan*
773	kettle	... *cātvāla*
248	kin	... *jana, gaṇa*
249	king	... *janaka*
250	knee	... *jānu*
251	know	... *jñā-*

L

774	labour, laboratory etc....	*rabh-*
1280	lac, lakh	... *lakṣa*
1281	lac	... *lākṣā*
775	lacerate	... *vraśc-*
252	ladder	... *śri-tar*
253	lake	... *rej-*
776	lament	... *lap-*
777	language	... *jihvā*
778	laniferons	... *ūrṇā- bhṛ-*
254	lap	... *lamb-*
779	large	... *dīrgha*
255	-law, -low	... *śri-*
780	lascivious	... *rasika*
256	lean	... *śri-*
1282	lemon	... *nimbu*
257	lend, loan	... *ric,-ṛṇa*
1140	(leo) pard	... *pṛdāku*
781	levirate	... *devara-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
782	levity	...	*laghutā*
258	lick	...	*lih-*
259	lief	...	*lubh-*
260	life, live	...	*lip-*
261	light	...	*ruc-*
262	light	...	*laghu*
1283	lilac	...	*nīla*
263	limp	...	*lamb-*
264	listen	...	*śruṣṭi*
265	long	...	*dīrgha*
266	look	...	*lok-*
1284	loot	...	*luṇṭh-*
267	lop	...	*lamb-*
783	loquacious	...	*loc-*
268	lose	...	*lū-*
269	loud	...	*śruta*
270	love	...	*lubh-*
784	lucid	...	*rucira*
785	lugubrious	...	*ruj-*
271	lungs	...	*laghu*
			M
1141	machine	...	*maghonī*
272	maggot	...	*matkuṇa*
786	magistrate	...	*mahīyas- tara*
787	magna-, magni-	...	*magha, maghona-*
273	main	...	*magha*
			maghavan
788	major	...	*mahīyas*
789	mal-	...	*mala*
790	malign	...	*mala-janya*
791	mamma	...	*mā*
274	man	...	*Manu, manus*
1285	mana	...	*manas*
1286	mandarin	...	*mantrin*
1142	mandriarch	...	*mandira-*
			arhya

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
275	mane	...	*manyā*
1143	mania	...	*-manya*
1144	mantis	...	*mati-, muni*
276	mare	...	*mṛ-*
1145	margarita	...	*mañjarī*
277	marrow	...	*majjan*
792	marry	...	*marya*
1146	martyr	...	*smartṛ*
793	master	...	*mahīyastara*
1147	mathematics	...	*medhā-*
794	matter	...	*mātar*
795	maxilla	...	*śmaśru*
278	may	...	*mah-*
796	mayor	...	*mahīyas*
279	me	...	*mā*
280	mead	...	*madhu*
281	meal	...	*mṛ-*
282	mean	...	*man-*
797	measure	...	*mā-, māsa*
283	meat	...	*medas*
284	meed	...	*mīḍha*
285	migan	...	*mih-*
1148	melan (choly) etc.	...	*malina, mlāna*
798	member	...	*māṁsa*
799	memory	...	*smṛ-*
800	menses etc.	...	*māsa*
801	mental	...	*mati*
286	mere	...	*mīra, maru etc.*
802	mere	...	*marīci*
287	mere	...	*smṛ-*
803	merge	...	*majj-*
1149	Mesopotamia	...	*madhya-pat- (-patha)*
1150	meta-	...	*madhya*
1151	meter, metre	...	*mātrā*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
288	mickle	...	*mah-*
289	mid, middle	...	*madhya*
804	migrate	...	*mṛg-*
805	military	...	*mṛdh*
290	milk	...	*mṛj-*
291	mind	...	*mati*
806	Minerva	...	*manasvin*
292	minnow	...	*mīna*
807	minor etc.	...	*mī-*
293	mint	...	*math-*
808	miracle	...	*smera*
294	mist	...	*megha*
1287	Mithra	...	*Mitra*
295	mix	...	*miśr-*
296	mold	...	*mṛ-*
1152	monad	...	*manāk*
1288	mongoose	...	*aṅguṣa*
297	month etc.	...	*māsa*
298	moor	...	*maru*
1153	moron	...	*mūra*
809	morsel	...	*mṛd-*
810	mortal	...	*marta*
811	mosquito	...	*maṣaka*
299	mother	...	*mātṛ*
812	motto	...	*mantra*
300	mourn	...	*smaraṇa*
301	mouse	...	*mūṣ*
813	move	...	*mīv-*
302	much	...	*mah-*
814	mucus	...	*mokṣa*
303	murder	...	*mṛtyu, mṛti*
815	murmur	...	*marmara*
1154	musk	...	*muṣka*
816	muscle	...	*māṁsala etc.*
817	mute	...	*mūka*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.	Skt.
818	mutual	... *mithas*
304	my	... *me*
1155	myth	... *mudhā*

N

305	Naca	... *nau*
306	nail	... *nakha*
307	naked	... *nagna*
308	name	... *nāman*
819	nasal	... *nāsā*
1156	nausea etc.	... *nau*
1157	nautical	... *nau-*
820	naval	... *nāvya*
309	nave, navel	... *nābhila*
310	near	... *nas-*
821	nebula	... *nabhas*
1158	necro-	... *naśvara*
1159	nectar	... *nāśa- tāraka*
311	nefa	... *napāt*
822	negate	... *na- ah-*
1289	nenuphar	... *nīlotpala*
1160	neo-	... *nava*
823	nephew	... *napāt etc.*
824	nerve	... *snāva*
312	nest	... *nīḍa*
313	net	... *nah-*
314	nether	... *nitarām*
315	new	... *nava*
825	nexus	... *nah-*
316	night	... *nakta, nakti*
317	niman	... *nam-*
318	nine	... *navan*
319	nix	... *nij-*
320	no	... *na*
1161	noise	... *nau-s*
321	nose	... *nāsā, nas-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
826	note	...	*jñā-ti*
827	nourish, nurse etc.	...	*snu-*
322	now	...	*nu etc.*
828	noxous	...	*nāśaka*
829	nun	...	*nanā*
830	nutate	...	*nu-*
1290	mylghau	...	*nīla-gau*

O

323	oar	...	*aritra*
324	oat	...	*anna*
1162	ocean	...	*āsayāna*
831	octo	...	*aṣṭa*
1163	octopus	...	*aṣṭapada,*
		...	*aṣṭāpada*
1164	ocydromus	...	*āsu-dram-*
1165	ode	...	*vad-*
325	of, off	...	*apa*
1166	ombro	...	*ambhas*
1167	omo-phagous	...	*āma-bhuj-*
832	onus	...	*anas*
326	ooze	...	*vasā*
1291	opal	...	*upala*
833	opera etc.	...	*apas, āpas*
834	oral	...	*ās*
1292	orange	...	*nāraṅga*
1168	orchestra	...	*ṛghāy-*
327	ore	...	*ayas*
1169	orgasm	...	*ūrjas*
1170	orphan	...	*arbha*
1171	ortho-	...	*ūrdhva*
835	ossify	...	*asthi-bhū-*
1172	osteo-	...	*asthi*
328	other	...	*itara*
329	otter	...	*udra*
330	out	...	*ud*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.	Skt.
331	oven	... *ukha*
332	over	... *upari*
836	ovi	... *avi*
333	owe	... *īś-*
334	owl	... *ulūka*
335	ox	... *ukṣan*
		P
1163A	Pachy (derm)	... *bahu-carma*
837	pact	... *pāsa*
838	padre	... *pitṛ*
839	paillasse	... *palāva etc.*
840	pain	... *kay-*
841	paint	... *piñj-*
1293	palanquin	... *palyaṅka etc.*
842	pale	... *palita*
1173	paleo	... *purā*
1294	panther	... *puṇḍarīka*
843	papilla	... *pippalaka*
1174	para-	... *para*
844	parachute	... *chyut-, śad-*
845	paternal	... *pitṛ*
1295	path	... *patha*
1296	pawn	... *paṇa*
846	peculiar etc.	... *paśu-*
1175	pedagogue	... *putra-aj-*
847	pedal	... *pada*
1176	pelican	... *paraśu, parśu*
848	pen	... *patra*
849	pendant etc.	... *spand-*
850	people	... *pipīlikā*
1297	pepper	... *pippala*
851	per	... *parā*
1177	perch	... *pṛṣṇi*
1178	peri-	... *pari*
1179	pessary	... *pasas*
1180	petal	... *patra*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
1181	Phoebus	...	*bhā-*
1182	Phoenician	...	*Paṇi, paṇika*
1183	phone	...	*bhan-*
1184	phlegm	...	*bhrajj-*
1185	phosphorus	...	*bhās-bhāra*
852	picture	...	*piñjara*
853	pierce	...	*parā-tud-*
1186	piezo- meter	...	*pīḍā-mātrā*
854	plate	...	*pṛthu*
1187	plethora	...	*prāta*
855	plume	...	*plu-, loman*
1188	Pluto	...	*preta*
1189	police etc.	...	*pur*
1190	poly-	...	*puru*
1191	poly-hedral	...	*puru-sadas*
856	pons	...	*panthan*
857	ponder etc.	...	*spand-*
858	port	...	*pāra*
859	posse	...	*pati*
860	post- etc.	...	*paśca*
1298	pot	...	*pātra*
861	potable	...	*pātavya*
862	potent etc.	...	*patant*
1299	pout	...	*bud-buda*
863	pray	...	*prach-*
864	pregnant	...	*pra-janayant*
1192	presbyter	...	*pra-go-tara*
865	present	...	*pra-sant*
866	preside	...	*pra-sad-*
867	press	...	*sphur-*
868	pro-	...	*pra*
869	prone	...	*pravaṇa*
1193	pros-	...	*puras, prati*
870	prosper	...	*sphira*
1194	prow	...	*pūrva*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
871	puerile	...	*putra*
872	puberty	...	*pumas*
873	pulse	...	*palala*
1300	Punjab	...	*pañca-ap*
874	pure	...	*pū-*
875	putrid	...	*puti*
1301	putte	...	*paṭṭikā, paṭṭa, patra*
1195	pyle - etc.	...	*(go) - pura*
1196	pyorrhoea	...	*pūya-srāva*
			Q
876	Quadratic etc.	...	*catvārah*
877	quadri-costale	...	*catur-asthi,*
		...	*catur-koṣṭha*
336	queen	...	*jani etc.*
337	quern	...	*grāvan*
338	quick	...	*jīv-*
878	quondum	...	*kadā*
879	quota	...	*kati*
880	quorum	...	*keṣām*
881	quote	...	*kath-, kati*
339	quoth	...	*gad-, kath-*
			R
882	Rabble	...	*Rāvaṇa*
340	rack	...	*ṛju*
341	rag	...	*rūkṣa*
883	rage	...	*rabhas*
1302	Rajah	...	*rājā*
342	rat	...	*rad-*
343	raven	...	*kṛpaṇa*
344	raw	...	*kravis*
345	read	...	*rādh-*
346	reave	...	*rup-*
884	recent	...	*kanīna, cand-*
885	recoil	...	*kūla*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
886	rectify	...	*ṛju-*
347	red	...	*rudhira*
887	refrect	...	*-bhañj-*
888	refulgent	...	*-bhrājant*
889	regal	...	*rājan*
890	regime etc.	...	*rāj-*
891	regina	...	*rājñī*
348	rend	...	*randhra*
349	reotan	...	*rud-*
892	reptile	...	*sarpa*
893	retaliate	...	*tādṛśa*
1197	rheum	...	*sru-*
1303	rice	...	*vrīhi*
350	rich	...	*rājan*
351	rid	...	*śrath-*
352	right	...	*ṛju*
894	riparian	...	*pāra*
895	risible	...	*vrīḍ-*
896	river	...	*pāra*
353	roar	...	*rai-, ru-*
354	rob	...	*rabh-*
897	bobust	...	*rabhas*
355	rod, rood	...	*ruh-*
898	rodent	...	*radant*
356	rook	...	*kruś-*
899	roric	...	*rasika*
357	rough	...	*rūkṣa*
358	row	...	*rekhā*
359	row	...	*aritra*
1304	row	...	*rava*
902	rubric etc.	...	*rudhira*
900	rude	...	*rudra*
360	rudder	...	*aritra*
901	rule	...	*rāj-*
903	ruminate	...	*romantha*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
904	rumour	...	*ru-*
1305	rupee	...	*rūpya*
905	rupture	...	*rupta*
906	rustic	...	*rāṣṭrika*
361	ryn	...	*ru-*
		S	
1306	Sacchar-	...	*śarkarā*
907	safe, save	...	*sarva*
1307	sal	...	*śāla*
362	sallow	...	*salila*
908	sally	...	*ucchal-*
909	saltation	...	*sṛ-*
910	salvage	...	sarva
363	salve	...	*sarpis*
364	same	...	*sama*
1308	sandal	...	*candana*
1309	sapphire	...	*śanipriya*
1310	sari	...	*śāṭī*
1311	Satrap	...	*kṣatrapa*
911	scale	...	*skand-*
912	scan	...	*skand-*
365	scathe	...	*kṣata*
1198	scene	...	*chāyā*
1199	scheme	...	*sāhasam*
1200	scia	...	*chāyā*
1201	sciatic etc.	...	*sakthi*
913	scission	...	*chid-*
1202	scoria	...	*śakṛt, ava-skara*
914	skutage	...	*skuta*
366	seam	...	*sīv-*
367	sear	...	*śoṣa*
915	second	...	*sac-*
916	sedentary	...	*sīdant*
917	semi	...	*sāmi*
918	Seneca	...	*sanaka*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
919	senile etc.	...	*sana*
368	seon	...	*secana*
920	sept- etc.	...	*sapta*
921	sepulchre	...	*saparyā*
922	sequel etc.	...	*sac-*
1312	Serendipity	...	*Siṁhala- dvīpa*
923	series	...	*saras*
924	serum etc.	...	*sṛ-*
925	serpent	...	*sarpant, sarpa*
926	serve	...	*sev-*
369	set, settle	...	*sad-*
370	seven	...	*saptan*
371	sew	...	*sīv-*
372	shake	...	*khaj-*
373	she	...	*sā, syā*
374	shear	...	*kṣura*
375	shed	...	*chid-*
376	sheep	...	*chāga*
377	shoe	...	*koṣa*
378	shoot	...	*skand*
379	shove	...	*kṣubh-*
380	show	...	*kavi*
381	shower	...	*kṣar-*
382	sib-, sibb	...	*sabhā*
383	sidu	...	*svadhā*
384	sieve	...	*kṣip-*
385	sigor etc.	...	*sah-*
1313	Sikh	...	*śiṣya*
386	sinew	...	*snāva, snāyu*
927	sir, sire	...	*sana-īyas*
1203	Siren	...	*svairiṇī*
387	sit	...	*sad-*
388	six	...	*ṣaṣ*
389	sixth	...	*ṣaṣṭha*
1204	sceptic	...	*spaṣṭa, spaśa*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
390	skin	...	*sku-*
391	sky	...	*chāyā*
392	slack	...	*sṛj-*
393	sleep, slip	...	*lamb-*
394	slide	...	*sṛti*
395	smart	...	*mṛd-*
396	smile	...	*smi-*
347	snake	...	*nāga*
398	snoru	...	*snuṣā*
928	society	...	*sakkā, sakhi,saciva*
929	sol, solar	...	*svar, sūrya*
930	solid	...	*sarva*
399	some	...	*sama*
931	somersault	...	*upari-sṛta*
932	somnambulism	...	*svapna-ambana*
400	son	...	*sūnu*
933	sonant etc.	...	*svanant*
401	sooth	...	*sant*
934	soporific	...	*svap-*
402	sorrow	...	*sūrkṣ-*
403	sound	...	*sandhi*
935	soup	...	*sūpa*
936	source	...	*sṛj-*
937	souvenir	...	*upa-gam-*
404	sow	...	*sūkara*
405	sow	...	*sasya*
406	spark etc.	...	*spḥūrj-*
938	spectacle etc.	...	*spaṣṭa*
407	speck	...	*sphij*
408	speed	...	*sphāti*
939	spew etc.	...	*sthu- etc.*
1205	sphenoid	...	*sphya*
940	spirit	...	*sphūrti*
1206	spleen	...	*plīhan*
409	split	...	*sphal*
410	spring	...	*spṛh-, spardh-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
411	spur etc.	...	*sphur-*
412	staff	...	*stambha*
413	stair	...	*stigh-*
414	stall	...	*sthala*
415	stamp	...	*stambh-*
416	stand	...	*sthiti, sthātu-*
417	star	...	*star etc.*
418	stare	...	*sthira*
941	state	...	*sthiti*
419	stead	...	*sthiti*
420	steer	...	*sthūra etc.*
1207	stegano-	...	*sthag-*
942	sterile	...	*starī*
1208	stentorian	...	*stanayitṛ*
1209	sterio (type)	...	*sthira*
1210	sternal	...	*stīrṇa*
1211	sthenic	...	*sagh-*
421	stick	...	*tīj-*
1212	stigma	...	*tigma*
422	stile	...	*stigh-*
423	still	...	*sthal-, sthūṇā*
424	stirrup	...	*stigh-*
425	stitch	...	*tij-*
1213	stoma-	...	*staman*
1214	stomach	...	*staman*
426	stop	...	*stubh-*
943	stratum	...	*stṛta*
427	straw, strew	...	*stṝ-*
428	stream	...	*srotas*
429	stump	...	*stambha*
944	stupid etc.	...	*tup-*
430	sty	...	*stigh-*
945	suave	...	*svad-*
946	sub-	...	*upa*
1314	sugar	...	*śarkarā*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
947	suicide	...	*sva-chid-*
948	suiform	...	*sū*
1315	sulphur	...	*śulvāri*
431	summer	...	*samā*
432	sun	...	*svar*
433	sunder	...	*sanutar etc.*
949	super	...	*upari*
950	surculus etc.	...	*svaru*
951	surface	...	*upari-dhā*
952	susuration	...	*svṛ.*
434	swan	...	*svan-*
435	swarm	...	*svṛ-*
436	swefn	...	*svapna*
437	swine	...	*sū*
1316	swastika	...	*svastika*
438	sweal	...	*svar*
439	swear	...	*svar-*
440	sweat	...	*sveda*
441	sweet	...	*svādu*
442	sweger	...	*śvaśrū*
443	sweor	...	*śvaśura*
1215	syllable etc.	...	*sam-labh-*
1216	symbol	...	*sam-bal-*
1217	symposium	...	*sam-pā-*
1218	synagogue	...	*samāja*
1219	synod	...	*sam-sad-*
1220	synthesis	...	*sandhi*
1317	syringe	...	*suraṅgă*
1221	system	...	*saṁ-sthā-*
			T
444	tacor, tacur	...	*devara*
1222	talent	...	*tulā*
953	talion	...	*tādṛśa*
445	tame	...	*dam-*
1318	tale	...	*tālaka*
1319	tamarind	...	*tintiḍikā*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
1320	Tamil	...	*Dramila etc.*
446	teach	...	*diś-*
1321	teapoy	...	*tripadī etc.*
447	tear	...	*aśru*
448	tear	...	*dṛ-*
1223	technique etc.	...	*takṣan*
956	tenuis	...	*tanu*
449	ten	...	*daśan*
955	tenable etc.	...	*tan-*
954	temerity	...	*tamas*
957	tepid	...	*tapta*
958	terminus etc.	...	*tṛ-*
959	Thames	...	*Tamasā*
960	terror etc.	...	*tras-*
450	Thane	...	*takman*
451	that etc.	...	*tad*
1224	theist	...	*dhiṣṇya*
452	thatch	...	*sthag-*
1225	thermometre	...	*gharma-mātrā*
1226	thesis	...	*dhā-*
453	thigh	...	*tumba*
454	thin	...	*tanu*
455	third	...	*tṛtīya*
456	thirst	...	*tṛs-*
457	thole	...	*tul-*
458	thong	...	*tvañc-*
459	thorough etc.	...	*tar-*
460	thorn	...	*tṛṇa*
461	thou	...	*tvam*
462	thousand	...	*tavas- śata*
463	three	...	*tri*
464	throw	...	*tur-*
1322	thug, Thugge	...	*sthaga*
465	thumb	...	*tumra*
466	thunder	...	*tanyatu etc.*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.	Skt.
467	Thursday	... *tan- dah-*
1227	thyme etc.	... *dhūma*
1228	thyroid	... *dvāra*
1323	tiger, Tigris	... *tij-*
468	tight	... *tañc*
469	till	... *dṛ-*
470	timber	... *dama*
1324	toddy	... *tālī*
471	token	... *diś-*
961	tolerate	... *tul-*
1229	tone	... *tāna*
472	tongs	... *daṁś-*
473	tongue	... *jihvā*
474	tooth	... *danta*
962	total etc.	... *tu-*
963	trans-	... *tiras*
475	tread	... *dru- etc.*
476	tree	... *dru etc.*
1230	tresess	... *trika*
964	tri-	... *tri*
1231	trope etc.	... *trap-*
477	Tuesday	... *div- dah-*
965	tund	... *tud-*
478	turf	... *darbha*
1325	tusser etc.	... *tasara etc.*
479	twig	... *dvika*
480	twilight	... *dvi-ruc*
481	two	... *dvi*
1232	type	... *tup-*
1233	typhoid	... *dhūpa, dhūma*
1234	tyrant	... *tūrvayāṇa*

U

966	Ubiquity	... *kuha etc. - tā*
482	udder	... *udhar*
967	ulcer	... *arśas*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
968	ululate	...	*ululi*
969	umbra	...	*andha*
483	un-	...	*an-, a-*
484	uncouth	...	*ajñāta*
970	unction	...	*añjana*
485	under	...	*adhara, antar*
971	undulate	...	*āndolita*
486	up	...	*upa*
487	upper	...	*upari*
1235	Uranus	...	*Varuṇa*
972	urge	...	*ūrj-*
973	urine	...	*vārīṇi*
974	urn	...	*uṣṇa*
975	ursa	...	*ṛkṣa*
488	us	...	*nas*
976	uterus	...	*udara, uttara*
489	utter	...	*uttara*

V

977	vaccinate	...	*vaśā*
978	vacillate	...	*vakrita*
979	vagabond	...	*vaṅg-*
980	valour etc.	...	*bala*
981	vanity	...	*ūnatā*
982	vehement	...	*vah- -manas*
983	vehicle	...	*vāhaka*
984	vein	...	*vāhana*
985	venal	...	*vasna*
986	venerable	...	*vāñch-, vana*
987	venison	...	*van-*
988	ventilate	...	*vāta-*
989	venue	...	*gam-*
990	Venus	...	*vana*
991	verb	...	*vrata*
992	verge	...	*vṛj-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
993	vermin	...	*kṛmi*
994	vernacular	...	*varṇa-, vas-*
995	vernal	...	*vasanta*
996	verse etc.	...	*vṛt-*
997	vesica	...	*vasti*
998	vest etc.	...	*vastra, vas-*
999	vesta	...	*uṣ-, vas-*
1000	via	...	*vah-*
1001	vibrate	...	*vip-*
1002	vicinity	...	*viś-, veśa*
1003	vide etc.	...	*vid-*
1004	vidimus	...	*vid-mas*
1005	vigil	...	*jāgṛ-, ojas*
1006	vigour	...	*ugra, ojas etc.*
1007	virgin	...	*ūrj-*
1008	virile etc.	...	*vīra*
1009	virus etc.	...	*viṣa*
1010	viva etc.	...	*jīva*
1011	vocable, voice etc.	...	*vac-*
1326	vodka	...	*udaka*
1012	volatile	...	*garuḍa, garut*
1013	volcano, vulcan	...	*ulkā, arka, varcas*
1014	volition	...	*vara*
1015	volume etc.	...	*val-*
1016	vomit	...	*vam-*
1017	voracious	...	*gara*
1018	vouch etc.	...	*vac-*
1019	vow	...	*vāghat*
1020	vulgar	...	varga
1021	vulture	...	*Vṛtra*

W

490	wagon etc.	...	*vāhana*
491	wake	...	*vaj-*
492	walk	...	*valg-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
493	wallow	...	*val-*
1022	wall	...	*vāra*
494	wane	...	*ūna*
495	ward, warden	...	*varutā*
496	warm	...	*gharma*
497	warn	...	*vāraṇa*
498	wart	...	*vṛddhi, varṣman*
499	wary etc.	...	*vṛ-*
500	was	...	*vas-*
501	wash	...	*ukṣ-*
502	water	...	*udan*
503	wave etc.	...	*vip-*
504	wax	...	*vakṣ-*
505	way	...	*vah-*
506	we	...	*vayam*
507	weak	...	*vij-*
508	wear	...	*vas-*
509	weather	...	*vāta*
510	weave	...	*ubh-*
511	wed	...	*vadhū*
512	Wednesday	...	*vātasya-dah-*
513	weigh	...	*vah-*
514	weir	...	*vṛ-*
515	well	...	*vila*
516	well	...	*vara*
517	wer-, were-	...	*vīra*
518	wether	...	*vatsa*
519	whale	...	*chāla, kara*
520	wharf	...	*śūrpa*
521	wheel	...	*cakra*
522	wheeze	...	*śvas-*
523	where	...	*karhi*
524	whether	...	*katara*
525	whey	...	*kvath-*
526	while	...	*kāla, cira*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
527	white etc.	...	*śveta*
528	who	...	*ka-h*
529	whole	...	*kalya*
1023	wick	...	*veśa*
530	wide	...	*vīta*
531	widow	...	*vidhavā*
532	wife	...	*vadhū*
533	will	...	*vṛ-*
534	win	...	*van-*
535	wind	...	*vāta*
536	window	...	*vāta-akṣi*
537	wish	...	*vāñch-*
538	wit	...	*vid-*
539	with	...	*vitaram*
540	wolf	...	*vṛka*
541	woo	...	*vañc-*
542	wood	...	*edha*
543	wool	...	*ūrṇā*
544	work	...	*ūrjā*
545	worm	...	*kṛmi*
546	worth	...	*vṛtti*
547	wreak	...	*vṛj-*
548	wrick	...	*vṛj-*

X

Nil

Y

549	yatch	...	*yahu*
550	yawn	...	*khan-*
551	yearn	...	*hary-*
552	yeast	...	*yas-*
553	yellow	...	*hari*
554	yoke	...	*yuga*
555	yon	...	*ya-h*
556	you	...	*yūyam*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

	Eng.		Skt.
557	young	...	*yuvan*
558	youth	...	*yuvatā*

Z

1236	zea	...	*yava*
1237	zeolite	...	*yas-*
1238	zeugma	...	*yugma*
1239	Zeus	...	*dyau-s*
1240	zoo	...	*jīva*
1327	Zoroaster	...	*jarat-uṣṭra*
1241	zymase	...	*yu-*

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

BIBLIOGRAPHY OF WORKS AND AUTHORS REFERRED TO

1. Dictionaries :

A. General ;

(*a*) *English*

1. Bosworth, J. — A Compendious Anglo-Saxon and English Dictionary. London, 1868.
2. Chambers Dictionary
3. Crooke, W. — Hobson Jobson. London, 1903.
4. Encyclopaedia Britanica — 11th Edition. Cambridge, 1910-11.
5. Murray, J. — The New English Dictionary on Historical Principles. Oxford, 1888-1928.
6. Ogilvie, J. — The Imperial Dictionary of the English Language. London, 1882.
7. Raghuvir, Dr. — The Great English Indian Dictionary of Technical Terms. Nagpur, 1950.
8. Sweet, H. — The Students Dictionary of Anglo-Saxon. Oxford, 1940.
9. The Concise Oxford Dictionary of Current Englsh. Oxford, 1952.
10. The Shorter Oxford Dictionary of the English Language. 3rd edition, Oxford, 1959.
11. Webster, N. — The New International Dictionary of the English Language. 2nd edition, Springfield, Massa., U.S.A., 1955.
12. Whitney, W. D. — The Century Dictionary and Encyclopaedia. New Wo4k, 1897.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(*b*) *Greek ;*

13. Liddell & Scott — A Greek English Lexicon. Oxford, 1951.

(*c*) *Latin ;*

14. Lewis & Short — A Latin Dictionary. Oxford, 1951.

(*d*) *Sanskrit ;*

15. Apte, V. G. & Mulgaokar — The Handy English Sanskrit Dictionary. Bombay, 1936.

16. Deb, Sir R. — Sabdakalpadruma. Calcutta, 1886.

17. Lanman, C. R. — Sanskrit-English Lexicon (as in his Sanskrit Reader). Cambridge, Mass. 1952.

18. Tarkavacaspati, T. N. — Vācaspatya.

19. Williams, M. M. — The Sanskrit English Dictionary. Oxford, 1956.

(*e*) *Pahlavi ;*

20. Bharucha, E. S. D. — Pahlavi-Pazend-English Glossary. Bombay, 1912.

(*f*) *Bengali ;*

21. Basu, N. N. — Viśvakoṣa.

B. Etymological & Phonetic

(*a*) *Etymological ;*

22. Buck, C. D. — A Dictionary of selected Synonyms from the Principal Indo-European Languages. Chicago, 1949.

23. Patridge, E. — Origins—A short Etymological Dictionary of Modern English.

24. Skeat, W. W. — A Concise Etymological Dictionary of The English Language. Oxford, 1901.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

25. Skeat, W. W. — An Etymological Dictionary of the English Language.

(*b*) *Phonetic ;*

26. Jones, D. — An English Pronouncing Dictionary. London, 1934.

2. Grammar

A. Comparative

1. King & Cookson — A Comparative Grammar of Greek and Latin. Oxford, 1890.

2. March, F. A. — A Comparative Grammar of the Anglo-Saxon Language. New York, 1875.

3. Schleicher, A. — A Compendium of Comparative Grammar, 2 vols., translated from the 3rd German edition, by Herbert Bendall. London, 1874 (Part I), 1877 (Part II).

B. General

(*a*) *English ;*

4. Morris, Rev. R. — Historical Outlines of English Accidence. London, 1877.

5. Wyatt, A. J. — An Elementary Old English Grammar. Cambridge, 1911.

(*b*) *Other European Languages ;*

6. Clean, Mc. — Swedish. London, 1954.

7. Ostermann, G. F. von — A Manual of Foreign Languages. New York, 1952.

(*c*) *Sanskrit ;*

8. Basu, S. C. — Astadhyayai of Panini.

9. Iengar, V. S. — A Guide to Panini. Bangalore, 1887.

10. Macdonell, A. A. — Vedic Grammar. Strassburg, 1910.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

11. Misra, J. P. (ed.) Laghu Siddhanta Kaumudi.

12. Subrahmanya, P. S. Lectures on Patanjali's Mahabhasya. Annamalainagar, 1944.

13. Williams, M. M. A Practical Grammar of the Sanskrit Language. Oxford, 1877.

3. History of Languages

1. Emerson, O. F. The History of the English Language. New York, 1918.

2. Fowler, W. C. The English Language. London, 1860.

3. Greenough and Kittredge Words and their ways in English speech.

4. Groom, B. A Short History of English words. London, 1935.

5. Kephart, C. Sanskrit, its origin, development and diffusion. Washington, 1949.

6. Rao, G. S. Indian words in English. Oxford, 1954.

7. Serjeantson, M. S. A History of Foreign Words in English. London, 1935.

8. Sweet, H. History of English sounds.

9. Tonnelat, E. A History of the German Language, translated by D. P. Inskip from the original French. Lond., 1937.

4. Philology and Phonetics

A. Philology

1. Bloomfield, L. Language.

2. Chatterjee, S. K. Indo-Aryan & Hindi. Ahmedabad, 1942.

3. Edmonds, J. W. An Introduction to Comparative Philology.

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

4. Giles, P. — A Short Manual of Comparative Philology. 2nd edition, London, 1901.

5. Gray, L. H. — Foundations of Language.

6. Gune, P. D. — An Introduction to Comparative Philology. 2nd edition, Poona, 1950.

7. Hogben, L. — The Loom of Language. London, 1946.

8. Jespersen, O. — Language.

9. Meillet, A. — Des Langues Indo-Europeennes. 8th edition, Paris, 1937.

10. Max Muller, F. — Lectures on the Science of Language, Vol. II. London and Bombay, 1899.

11. Skeat, W. W. — Principles of English Etymology. 2nd edition. Oxford, 1892.

12. Taraporewalla, I. J. S. — Elements of the Science of Language. Calcutta, 1951.

B. Phonetics

13. Pāṇinīya Śikṣā

14. Ṛk-Prātiśākhya

15. Varma, S. — Phonetic Observations of Indian Grammarians. London, 1929.

16. Vājasaneyī Prātiśākhya

5. Literature and other Miscellany

A. Greek

1. Homer-Illiad

B. Latin

2. Ovid

3. Virgil

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

C. English

4. Byron — Don Juan.
5. Shakespeare, W. — Julius Caesar.
6. Do — Twelfth Night.

D. Hindi

7. Sharma, Pt. R. N. — Vaidik Sampatti.

E. Sanskrit

(*a*) *Veda ;*

8. Atharva-Veda
9. Maitrāyaṇī Saṁhitā
10. Ṛg-Veda

(*b*) *Purāṇa ;*

11. Bhaviṣya-Purāṇa

(*c*) *Philosophy ;*

12. Bhagavad-Gitā
13. Pañcadaśī

(*d*) *Medicine ;*

14. Bhāvaprakāśa
15. Caraka
16. Hārīta
17. Suśruta
18. Vāgbhaṭa

(*e*) *Inscriptions ;*

19. Allahabad Stone Pillar Inscription of Samudragupta.
20. Gīrṇār Rock Inscription of Rudradāman.
(Both from D. C. Sircar's—Select Inscriptions).

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

(*f*) *Kavya ;*

21. Bhaṭṭikāvya
22. Kumāra-Sambhava
23. Naiṣadhīya-carita

F. Arabic

24. Ibon-Khurd-daba
25. Ishak Ibon Amon

SRI JAGADGURU VISHWARADHYA
JNANA SINHASANA VIDYAPEETHA
LIBRARY
Jangamawadi Math, Varanasi
Acc. No. 8241

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative

CC-O. Jangamwadi Math Collection, Varanasi. An eGangotri Initiative